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May 7

The Christian Statesman

PUBLISHED MONTHLY

THE THIRD WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE

VICTORY WEEK, NOV. 9-16, 1919

PITTSBURGH, PA., U. S. A.

The Christian Statesman will print a full report.

THE THIRD WORLD CONFERENCE * * * ARGENTINA-CHILE PEACE MONUMENT * * * THE LEAGUE COVENANT IGNORING GOD * * * RELIGIOUS FUNDAMENTALS IN NATIONAL LIFE * * * OPPOSING THE DRY AMENDMENT * * * PRAYER FOR NATIONS * * * ANTI-BOLSHEVISMS * * * THE LEAGUE OF NATIONS * * * DEMOCRACY AND THE WAR * * * THE MESSAGE OF THE CHURCH TO THE NATIONS * * * RECENT MORMON UTTERANCES.

MAY, 1919

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May

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Third World's Christian Citizenship Conference

Under the auspices of the
NATIONAL REFORM ASSOCIATION
PITTSBURGH, PA., U. S. A.
Organized 1863

When?

November 9-16, 1919, the week of the first anniversary of the great victory for world democracy.

Where?

Pittsburgh, Pennsylvania, U. S. A.,—in a country to the fore in world action, in a commonwealth whose population is most cosmopolitan and in a city easily accessible from all parts of the world.

For What?

To promote the great and growing cause of Christian internationalism; to further the effort to establish a just and lasting peace among the nations of the earth; to help conserve the moral interests of the world which are always her supreme interests; to aid in the solution of the world's moral problems with which governments are now dealing and with which for the most part at least they must necessarily continue to deal, especially during the period of world reconstruction consequent upon the war.

Of Whom?

Patriots, in all countries and of every name and organization, who desire the settlement of social and political problems in harmony with the fundamental principles of Christianity.

To Christian Patriots of all Nations:

We who constitute the National Reform Association of the United States—representing many thousands of Christian citizens who desire the adjustment and regulation of moral affairs in national life in accordance with the civic principles of the Christian religion—moved by a deep sense of obligation to God and humanity in this unparalleled hour of world need and opportunity, do hereby issue a Call to Christian patriots everywhere to assemble representatively in the Third World's Christian Citizenship Conference, to meet in the United States of America, in the city of Pittsburgh, during the week of November 11th, 1919.

The World's Need

The present is an hour of tremendous world significance. The very framework of human society is in process of reconstruction. This reconstruction will be false and temporary if founded upon the material expediencies and the mere human cohesions of the past. The law of Jesus Christ must be the foundation. His precepts must bind the superstructure. Otherwise the reconstructed world will fall again in desolation.

It must be recognized that the distinct and fundamental reason for the world cataclysm of war through which we have so recently passed was sin, **national** sin. The procuring cause of all war is national disregard of the will of the "Governor among the nations."

The world's greatest need therefore is Christ, He is the only panacea for its ills. Not individuals merely but nations, as great moral organisms, must get right with Him to prevent war. Civil government must be in accord with His will in order to secure peace, external or internal. Human plans are insufficient. Economic, legislative and military arrangements all fall short. Leagues, treaties and alliances fail. Arbitration is not enough. Peace movements alone cannot bring peace. The world needs Christ. The only road to lasting peace is the highway of the principles of the Prince of Peace.

The Hour of Opportunity

No nation ever fell while it was right with God. This is the day for choosing on the part of the nations: To get right with Him and live; or to stumble on through more centuries of failure. The present therefore is the providential hour for Christian people of every name and race to assemble for the prayerful consideration of the relation of nations to God. It is fitting that the proposal for such a world assembly should arise in America, a land of Christian light and liberty, and a nation which has arisen through the events of the war to a remarkable place in world-leadership; and also proper that the National Reform Association, which has for more than half a century proclaimed the civil truths of the Word of God, and has produced an extensive literature in this department, should issue the call for this conference, and assume the responsibility for its program; and we do hereby cordially invite the concurrence and co-operation of all Christian organizations and individual citizens who agree in general with its purposes.

The Dominating Principle

The dominating principle of this conference will be the nation's allegiance to Jesus Christ; and the duty of governments and rulers to obey and administer His law in the civil realm. This involves the recognition of the moral personality of the State, and its obligation to obey the law of God; but does not imply the union of the two organizations of Church and State. This conference is not called in the interests of any such union.

Many concrete questions naturally arise in the application of Christianity; such as the distinct acknowledgment of Christ in constitutional law; the integrity of the family as affected by legislation; polygamy; the legal protection of the Day of Rest; social justice; temperance; the moral element in public education; the perils of autocracy and anarchy; and many similar questions. Prominent among these concrete problems will arise the question of the abolition of war--the establishment of peace on the basis of national righteousness. This will be a great practical problem in this world's conference.

A Conference

Attention is called to the fact that this meeting is to be a Conference; not a convention, to the conclusions of which delegates and other participants are necessarily bound. It is also to be a conference of citizens and in the realm of citizenship. It is not to be ecclesiastical. It is, however, to be distinctly Christian; on the basis of the principles of the Christian religion, as it applies to social and civil questions.

A World's Conference

It is to be a World's conference; not for one nation only, but for all nations and the people of all nations, who desire to confer on the basis of the Christian religion. There is now a world opinion and a world conscience, and all civilized nations are more or less amenable to this new tribunal. The world's conscience is steadily setting in this hour against the injustice, the inhumanity, and the horrors of war.

Third World's Conference

This conference also will be the Third conference of its kind; the First having been held in Philadelphia, Pa., in 1910, seven nations being represented on the program, and the attendance numbering as high as fifteen hundred; the Second having been held in Portland, Ore., in 1913, seventeen countries being represented on the program, and the audience reaching an attendance of fifteen thousand.

Publicity

Wide publicity in this and other countries will be given to this Call and to further announcements concerning this conference, through a carefully conducted News Agency and by expert publicity agents.

Call for Conference

Though many clouds now fill the horizon; yet it is also true that the future is bright with the promises of God. It is the duty of God's people to accept His truth and apply it. It is theirs to proceed with courage in this strategic hour. Conscious that wide divergence of opinion may be found to exist among those who agree on the fundamental principles of this Call, convinced that the period before us is to be one of readjustment and reconstruction, actuated by confident faith in the Governor among nations, and seeking the co-operation of all who love their country and the kingdom of Christ, this Association issues this Call for a world's citizenship conference of Christian patriots of every name and nation.

What You Can Do

All inquiries, requests for copies of this Call and other literature, and other correspondence should be addressed to the National Reform Association, Pittsburgh, Pa., U. S. A. You can greatly help this movement by bringing this Call to the attention of the editor of your leading newspaper.

All Churches, either local or general, all Missionary Societies and Boards, Young Men's and Young Women's Christian Associations, Temperance Societies and other organizations having a Christian and patriotic purpose are entitled to representation in this conference. You are particularly and specifically invited to appoint delegates to it and to attend it yourself.

ARGENTINA-CHILE PEACE MONUMENT

By R. M. DOWNIE

For generations there existed a dispute between Argentina and Chile about the exact location of the boundary line between these two countries. The existence of this dispute was a constant irritation which led to many more or less bloody encounters.

Some years ago when the Trans-Andean railway was projected, running from Valparaiso to Buenos Aires, it was proposed to allay the long dispute by means of arbitration. The arbitrators met in a friendly and Christian spirit and had little difficulty in locating permanently a division line satisfactory to both countries.

Argentina-Chile Peace Monument

To celebrate the event and to mark in a material way the location of the boundary line that had been agreed upon, a permanent Peace Monument was proposed by Bishop Benavente and Senora de Costa of Argentina. This was agreed to by both governments.

The picture shows the monument that was erected on the lofty crest of the Andes mountains upon the dividing line.

The statue of Christ is about 26 feet in height above the base, and is made of bronze. It was cast at the government arsenal of Argentina—the arsenal which formerly had supplied the arms for fighting Chile.

The inscription upon the large bronze tablet at the base of the monument is most significant in wording and spirit. It is done in Latin, which when translated into English reads:

"Sooner shall these mountains crumble into dust than the people of Argentina and Chile break the peace which they have sworn at the feet of Christ the Redeemer to maintain."

Here is a beautifully implied recognition of Christ as the Prince of Peace. He is represented by the heroic figure with the insignia of the great atonement in His hand, as appealing to the people to live in peace. All thought of hostilities, or the fear of them, was immediately dropped. All need of fortifications or standing armies disappeared in the consciousness that the Spirit of Christ was keeping watch by day and by night, summer and winter, against invasion or wrong on either side of the line. The monument is but a harbinger of the time when that same spirit will rule over the boundaries, destinies and disputes of all nations.

And if a peace such as we hope for at Versailles is consummated would not some such monument be in order. What more fitting memorial to American martyrs in France could be erected?

EDITORIALS

BUILDING WITHOUT GOD

In the dark days of the war America betook herself in prayer to God that He would grant us victory over our foe. England also did the same thing. These two great nations as nations by official proclamations called their peoples together to prayer for divine help. Victory came. Days passed. The representatives of the Entente Allies gathered in Paris. The great work of peace making was undertaken. But no prayer is heard in the Peace Conference Chamber. No thanks are rendered to God for the victory gained. No prayer is offered for wisdom for the great task of league-building and peace-making. God is forgotten or at least ignored. His help a while ago so earnestly sought, is, one would think, now no longer needed. Is this dealing fairly with God? What will He think? But more serious still how will we get along without God? We are trying to build the house without His help and direction. No wonder that reports come from overseas to us that the Peace Conference is involved in hopeless complexities, and that a Covenant of Nations may utterly fail of realization, and that separate peace treaties may yet be formed. The conditions prevailing at the Peace Conference at this writing indicate the great mistake that has been made by the Peace Conference of ignoring God and His Son Jesus Christ. The work of that Conference needs divine help as much so as did our armies which fought on Flander's Field. Without the help of Heaven we cannot hope that that work will abide. Even though there be a League of Nations formed it cannot last nor perform its proper functions unless God be with us. B.

THE LEAGUE-COVENANT IGNORING GOD

In its issue of February 22nd the **American Lumberman** (Chicago) printed an editorial protesting against the omission of any acknowledgment of God in the League of Nation's Platform. This editorial was reprinted in full with favorable comment in the March 22nd issue of the Literary Digest. Since then a number of our daily papers have printed editorials criticising this failure to recognize God in this international covenant. In his letter of March 25th addressed to us, the Managing editor of the American Lumberman says that he has read with a good deal of interest our symposium on the questionnaire recently conducted by the **Christian Statesman,** a copy of which had been sent to him by a friend of the **Christian Statesman** after the editorial referred to had been published and adds: "We might say in this connection that this is the first we knew that the position taken in our paper had been advanced by any other paper or organization".

"Nowhere in the platform, nor, so far as reported, in the proceedings that led up to its promulgation", says this journal, "is to be found any hint of official or public recognition of the fact, generally accepted by civilized humanity, of the existence of a Supreme Being who rules the destinies of the nations, nor any petition for divine guidance in the most momentous crisis in the history of the world". The editor then asks if this is a "trifling omission", and

if "it is mere bigotry to refer to it?" He believes that Americans versed in their country's history will not think so.

This editorial is so timely, so excellent and so in accord with our own position that we reprint it in full herewith:

"In no caviling spirit, but with profound patriotic conviction the **American Lumberman** feels impelled to consider briefly what has struck many persons as a very serious omission in the platform of the League of Nations as cabled from Paris last week. Nowhere in the platform, nor, so far as reported, in the proceedings that led up to its promulgation, is to be found any hint of official or public recognition of the fact, generally accepted by civilized humanity, of the existence of a Supreme Being who rules the destinies of nations, nor any petition for Divine guidance in the most momentous crisis in the history of the world. Is this a trifling omission, and is it mere bigotry to refer to it? The **American Lumberman** does not believe that intelligent Americans who are familiar with their country's history will so regard it.

"The founders of this republic recorded in the Declaration of Independence their 'firm reliance upon the protection of Divine Providence.' This sentiment was reiterated by Lincoln in his immortal address at Gettysburg, as well as in other addresses and State papers, and has been reaffirmed by every President from Washington to Wilson. During the darkest period of the Civil War the motto "In God We Trust" was ordered stamped upon our silver coinage, by Act of Congress. When, a few years ago, it was proposed to drop this motto from the coinage the suggestion aroused such a tidal wave of protest that it was immediately abandoned. There is no reason to believe that American sentiment has changed in this regard since then. Our national anthem likewise declares that "In God is our trust," and the national hymn "America" expresses the identical thought in the verse beginning "Our fathers' God, to Thee author of liberty * * * " Are these sentiments, woven into the very fibre of the nation, mere pious platitudes, or do they express the real heartbeat of America? The **American Lumberman** is certain that the latter is true.

"Man proposes, but God disposes," and unless the League of Nations takes into account—not alone in words, but in spirit—the fact of God it is fordoomed to failure, just as every previous plan and scheme of men to insure permanent peace has broken down under the pressure of national ambition, hatred or avarice—traits that have not yet been banished from the world. There must be something more potent than bayonets or battleships, needful as both are under present world conditions, as the ultimate authority. Back of the citizen is the State—using the term in its broad sense—and back of the State is, or will be, the League of Nations. Back of the League must be God if it is to endure.

"Are these idle words, on a subject of little consequence? Listen to the Bolshevist creed as recently stated by one Wicks, head of the so-called "soviet" in Portland, Ore. "Your democracy," said he, "is a lie; your liberty is a lie; your God is a lie." One of the principal tenets of anarchy, Bolshevism and every other such cancerous growth upon the body politic is and always has been repudiation of any responsibility to a Supreme Being.

"The Brotherhood of Man, without recognition and acceptance of the Fatherhood of God, is a dangerous delusion. This is having abundant proof in Russia today, where God has been "offi-

cially abolished" by Bolsheviki, who are exemplifying their ideas of the Brotherhood of Man by gouging out the eyes of helpless captives and committing every excess that fiends incarnate can devise. As George Bernard Shaw has well said this week: "If the will to fight continues, the means will always be forthcoming."

"More than any other nation, America is sponsor for the League of Nations. It is born of the same spirit of high idealism that actuated the American soldiers who died at Chateau Thierry and the Argonne. America has earned the right to demand, and should demand, through her representatives at Paris, that in the final draft of the constitution of the League the omission that has been here discussed shall be supplied. If the sentiment "In God We Trust" is good enough to stamp upon our coinage it is good enough to appear, in suitable phraseology, in that epitome of the aspirations of humanity. The Magna Charta of the Parliament of Man should not, and must not, fail to accord due recognition to the Creator and Ruler of the universe.

"'The tumult and the shouting dies,
The captains and the kings depart;
Still stands Thine ancient sacrifice,
A humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!'"

In its issue of March 28th the Pittsburgh Chronicle Telegraph in an editorial on what the American Lumberman said makes this concluding remark: "Some recognition of divine guidance in the affairs of men and of nations should be embodied in the contract which is designated to bring peace to a war-weary world.

The Pittsburgh Post of March 25th made editorial comment as follows:

"Just as we know of no valid reason why the name of the Supreme Being should not appear in the constitution of this country which annually, in National Thanksgiving, attributes its blessings to God, we are unable to see any reason for omission of the name of the Overruling Power from a compact involving peoples who, in one form or another, recognize such a Power. One of the interesting signs of the times, as observed by "The Literary Digest" in its latest issue, is that it is not a religious organ, but a trade paper, 'The American Lumberman,' of Chicago, that leads in pointing out the omission. It is well that there be a wide expression on the topic. From its founding the United States has in so many other ways voiced its belief in a Supreme Being that its position has never been in doubt. So with most of the allied peoples, and this is what makes the omission stand out as illogical."

The Atlantic Daily Press of April 8th says:

"During the dark hours of war when it was apparently a hair's balance between the doom of civilization and the triumph of cruel oppressors, from every church altar in Protestant and Catholic communions, there ascended prayers for the bestowal of divine favor on the Allied arms. England's royal family did not hesitate to acknowledge there was a higher power. At French wayside altars, in partially destroyed cathedrals, and before rudely constructed tables at the front, just sufficient to bear the utensils of holy service, multitudes knelt in homage to the Supreme God of battles whom the leader of the foe dared claim as his protector in earth's bloodiest crime. The Italian forces were quite as reverent as their comrades in war.

"Now that threatened defeat has become victory, why should there be no recognition of the God of Hosts in the declaration that is to be the Magna Charta of Democracy?

"One might go further, and ask why President Wilson, son of a clergyman, whose utterances are impregnated with expressions of the highest morality, should have supervised the draft of so momentous a document without insisting on some reference to the God to whom millions turn.

"Perhaps a little more respect for the Supreme Ruler at the Peace Table might have resulted in inspiration for a speedy solution of a problem at which now 'they grope at noonday as in the night.'"

It is a most encouraging sign to read such utterances as the above from secular journals. It also indicates the widespread demand in our country for putting some religious features in our international Peace Pact and Covenant—at least a recognition of God.

In addition to such a recognition of God we hold that some cognizance should be taken also of Jesus Christ; that inasmuch as He is King and Lord over the nations He should be accepted by them at this time in the Peace Pact and League Covenant as Prince of Peace. B.

THE PERPLEXING PROBLEM

One of the perplexing problems that was bound to come up in the formation of the League of Nations is that of racial equality. And it has come up. This is quite different from that of national equality, or of nationality, altogether. And it is a question concerning which the Christian man often has great difficulty in squaring his thoughts.

All men are equal. "God is no respecter of persons". May it not also be said that He is no respecter of nations? Yet there is no question that in the scale of moral excellence and of spiritual development, differences between nationalities as between individuals do exist. But if God does not know these differences then, in respect of them it may be said we know more than God knows. We can not think of cognition or recognition of such differences as beyond the ken of the infinite Father, the omniscient Creator of all men; and we shall best understand His thought if we conceive of God's discernment of the real nature and meaning of these differences as something vastly different from ours.

Men's equality before God is not affected by the accidents or incidents of their earthly lives. Before God, a Chinese Coolie is the equal of a German philosopher or a Hindu pundit. Anglo-Saxon strains are no richer than those of the Hottentot or the Choctaw. How to deal with such great fundamental and axiomatic truths in the presence of such questions as those of immigration and naturalization and mandatories is the question. Idealism must stoop to the level of the concrete. Scriptural teachings must square themselves with nations and with men as they exist; or vice versa. The Japanese is offended if there is an intimation that he is not on an equality with the Frenchman or the American. Why then discriminate against him? It is easy to say that these discriminations are only such as are diplomatic or political or commercial or industrial but he reserves to himself the right to judge of the efficiency of the answer. This is no imaginary difficulty. A Christian nation must in consistency take the Christian attitude and action.

And, often too, it happens that individuals—call them exceptional if you will—contradict the general comparison. If you say that the Negro race is inferior to the White, you must also say that a Booker T. Washington is immeasurably superior to many a Caucasian man. One of the most intelligent and eloquent men we ever heard in public speech, who was blacker than Moses, is said to have been and was a master of English, though it was, of course, not his vernacular tongue. The individual cannot be judged only from the race of which he comes. How often the progress of mankind is balked by such vexing barriers!

But the trend is upward. The tendency is toward the better. The omens point forward. It is a long road to travel. Only the Spirit of the world-saving Galilean can open the way. There is no other way. Diplomacy, divergent from the Christian essentials, will not stand fire. The solution is not impossible but the Spirit of the Prince of Peace is a condition of its ever being reached. M.

RELIGIOUS FUNDAMENTALS IN NATIONAL LIFE

Wise people never overlook the value of fundamentals. Most people are wise enough to know that a house must have a suitable foundation. No argument is needed to convince them of the value of fundamentals in this case. Business men will agree on the necessity of a strong financial basis if business is to succeed. Promoters of educational or humanitarian movements readily perceive the necessity of agreement on fundamental principles and aims if they expect the favor and cooperation of the public. In national affairs it is understood, at least in a general way, that there is need of agreement on fundamental principles on which the government is to rest. It will be generally conceded that even in religion there is necessity for the acceptance of at least a few fundamentals if success in winning disciples is desired.

But there is disagreement sometimes in deciding what are fundamentals. This disagreement is more manifest in the religious and political realms than anywhere else. And yet these are the two realms in which fundamentals are of the most importance and in which agreement is most necessary. Futhermore, they are the two realms in which there is the least excuse for disagreement, since we have an infallible guide to determine what the fundamentals are.

The demand for something practical in both these realms has the effect of closing the ears to the demand for fundamentals. In religion there has for fifty years been a demand for practical Christianity and as a result doctrine has been relegated to the rear. This is a time when many will not endure sound doctrine, and certain untrained leaders have thrown the system of saving truth into unutterable confusion. In politics there is an unceasing demand for practical reforms, all sorts of movements exist for their promotion, and statute books are loaded down with legislation in their behalf. It is hard to get the average busy person of today to listen with patience to a discussion of fundamentals.

And yet, fundamentals are more urgently needed today than ever before. It would be the part of wisdom if the people who are urging practical political reform would give ear once in a while to this crying need.

Possibly the class whose attention is here invoked will ask somewhat impatiently, "Have we neglected any political fundamentals? If so what are they?" The answer is, We have neglected to settle aright the most fundamental of all political questions, and that is the question of political authority. We claim as a nation to be a "sovereign" power; we proceed on the theory that this power naturally inheres in us, and that we have a right to use it just as we please. The practical result of such a theory is that moral law is not looked upon as binding upon the nation and government, and need not be obeyed unless expediency shows it to be the best policy. Would it not be a great deal easier to secure practical measures of reform if the fundamentals about a nation's relation to God and His government were agreed upon? There are two weighty reasons to be urged in support of this idea.

First, the fundamentals here contemplated are an essential part of a sound political system. The practical reformer urges that certain reforms should be speedily established by law. He urges the government, either State or National, to use its "sovereign authority" to enact suitable legislation. He is often met by the practical politician with the inquiry, "Why should the legislature be asked to look after such matters? Why do you bother us with reforms of this kind?" And the practical reformer cannot always meet the practical politician with a sufficient reply. Very few men in office ever stop to think that they are clothed with authority that comes ultimately from God. They think back no farther than to the ballot box and the voters, and imagine that they are vested with authority by the people whom they have taught to reagrd as supreme. They seldom inquire how the people came to have that authority. The most of our practical reformers are just as prone to steer clear of this problem as are the practical politcians. Practical reformers and practical politicians seem to be agreed too often in putting into operation a system of government from which the whole idea of divine authority is eliminated. It seems to be thought that in getting rid of the doctrine of the divine right of kings we have thrown overboard the whole idea of divine right in government. This is a most vicious idea. It is even satanic, since the dethroning of God always results in the enthronement of the Devil. When we urge that the fundamental law of the nation should declare the ultimate source of its authority to be Almighty God through the People we are urging a fundamental principle without which governments could not exist.

Think of this fact for a few moments, you who believe in practical political reforms. Yes, all who believe in any kind of civil government might well pause and think seriously for a while. Could there be such a thing as civil government if there were no God? Could it exist if the masses of men did not believe in God? Could it exist if God had failed to delegate some of His authority to nations whereby He has authorized them to establish civil government. Russia with its doctrine of the Bolsheviki and its so-called soviet substitute for civil government is the answer. God has delegated, not sovereignty, but a limited measure of authority to the people of all nations whereby they are empowered to establish civil government. This authority is not vested in a king or kaiser, not in a select few, not in a so-called nobility, not in a proletariat or bourgeoisie, but it is

vested by God in all the people. This truth is an essential element in any true political system.

Another essential element is the truth that nations and governments are under moral law. Perhaps no one who believes in God at all will deny that nations are under His control at least in a general way. Perhaps some people think of them as being subject to the same kind of control as is exercised over the winds, the clouds, the waters of the sea, earthquakes and so forth. This however would indicate very superficial thinking. Does God govern nations by mere physical law? Are they purely physical or material beings? Do they have their existence merely in the material realm? To ask these questions is to answer them. Surely nations exist within the sphere of God's moral government. In these days when the moral obligation of the nations responsible for the great war is so generally considered it ought not to need proof to convince thoughtful people that all nations alike are creatures of God's moral government and are under obligation to do right. This is also an essential element of a true political system.

But how does God administer the government of nations? Just as He administers the government of all other things, namely, by the Lord Jesus Christ. It is perhaps not very wonderful that men of the world and practical politicians have not yet become aware of this fact, because some men who claim to be ambassadors of Jesus Christ do not seem to know it. In a religious journal that lies before me as I write there is an article by a minister of the gospel who quotes approvingly from another minister of the gospel these words: "Every one who understands the subject knows that this is not a Christian country, and that the Lord Jesus Christ is not its King." And yet, if these preachers have ever read the Great Commission under which they have been authorized to preach they must have read Christ's statement, "All authority hath been given unto me in heaven and on earth; go ye therefore. They must also have read that "He is Lord of all." "King of kings and Lord of lords," "Head over all things," and that "the kingdom of this world is become the kingdom of our Lord and of His Christ." It is therefore an essential element in any and every correct system of political principles that Jesus Christ is the Ruler of nations. It is cause for profound gratitude today that not many Christian people deny the above contentions.

Second, these fundamentals have their proper place in fundamental law. The same religious writer in the same religious journal quoted above also quotes the same preacher as saying, "The Constitution has nothing whatever to do with God. It is strictly neutral when it comes to the matter of religion." This is a very common error. It is true that the Constitution is neutral on the question of personal religion or ecclesiastical creeds and forms of worship. But on the matter of the nation's own relation to God and Christ and the moral law it cannot be neutral. It must be for or against. The elements of a sound political system enumerated above are not mere academic questions that may be relegated to the forum or the class room to be debated for mere mental exercise by those who may be so disposed. They are elements of practical political science about which there is no room for debate among those who accept the Word of God as inspired and authoritative. Their truth, their practical nature, and

their fundamental character ought to be sufficient to determine the use to be made of them.

Does it not logically follow that these fundamentals should be made part of the nation's fundamental law? Since they are essential parts of a true political system must they not enter into the nation's statement of the principles which it accepts and by which it intends to be guided?

Something is fundamentally wrong with human society everywhere. Civil government is defectively constituted in every nation on the face of the earth. Mere change in the form of government is not enough. Autocratic government is wrong but kaiserism is not its only fault. Democracy in some form is right as far as it goes but every democracy thus far established is fundamentally defective in its failure to embody in its framework of government essential fundamental principles. The most important service that can be rendered to the nations of the world today is to teach them the fundamental truths enumerated above and to convince them that in their formal organization of government these principles should be given clear expression. If this is not done the antagonistic atheistic conception of government is given the opportunity to assert itself. National decadence is sure to follow. W.

CHRIST AT THE PEACE TABLE

BY WALTER S. PERCY

In April Pennsylvania W. C. T. U. Bulletin

They cannot see me, but I stand
Behind each chair a statesman fills
And watch and weigh each counsel planned

And play of human wills;
I watch to see if they will take
My way or theirs the peace to make.

Unseen and silent I look on,
Yet not unfelt if they but ask
My voice and spirit as they don
Their mantle for the task;
For I will open hearts and eyes
And make them peace-anoint and wise.

A vision to them I'll unfold
Till round them rising wall by wall
A temple unto peace, behold,
Shall fill their council-hall!
And where so patiently I stood
Shall plead a Christian brotherhood.

Then they shall see me standing there
No longer still and sad and lone,
For in the temple's chiefest chair
Myself shall they enthrone;
And call the peace-pact, ere they cease,
The Treaty of the Prince of Peace.

"THE UNION OF CHURCH AND STATE IN THOSE STATES UNDER THE DOMINATION OF MORMON LEADERS IS MOST ABHORRENT TO OUR FREE INSTITUTIONS." From Report of United States Senate Committee on Privileges and Elections. Report 4253, Part 1, 59th Congress.

OUTLOOK

Fighting Wartime Prohibtion

Wartime prohibition which is to go into effect July 1st is not to become operative without still further opposition on the part of the "wet" forces. Much has been heard of **"No beer, no work"**, the slogan the liquor interests have attempted to persuade the labor unions to take up. The plan is to have the labor unions all over the country go on a general strike July 1st. The liquor interests have always had a powerful influence in labor circles. But if the labor unions will allow these lawless forces to control them, it will work more injury to themselves than to wartime prohibition because they would forfeit the confidence of the people as a whole in them and the measures and policies for which they stand and which are receiving such fair consideration today would surely suffer irreparable injury, whereas wartime prohibition, if properly backed by the executive department of our federal government, is certain of enforcement. But even should this fail, constitutional prohibition which is due six months later cannot possibly be set aside, neither can it be resisted short of an act of treason. This being the case it would be very foolish for the labor unions to enter upon a fight to extend the life of the liquor traffic which could live but six months more at the utmost.

Leaving no stone unturned the "wets" are putting up a legal fight. Mr. Elihu Root, one of the greatest if not, indeed, the greatest lawyer of our country, has been retained as head counsel by one, J. E. Everard, a stockholder in a New York brewery corporation, who has begun suit against the concern asking for an order restraining it from suspending its manufacturing activities May 1st and its sales July 1st as required by the federal statute. Mr. Root contends that the wartime prohibition act is unconstitutional because the armistice has been signed and the war has ceased before the new law becomes effectve.

The suit also makes complaint against the regulations against "Near Beer" which becomes effective May 1st and which provides for reducing the alcoholic content of all brewed bevrages from the present maximum of 2 3/4 per cent to one-half of one per cent.

A second suit has been filed by Mr. Root and his law firm asking for an order from the federal court to restrain the Commission of Internal Revenue from interfering with the brewers in their planned open defiance of the law by continuing after May 1st to brew beer with 2.75 per cent alcoholic content.

What the brewers evidently wish is to get a court decision that 2.75 per cent beer is not intoxicating before Congress can act defining what is meant by the term "intoxicating liquor". Congress would surely make short work of the brewers wishes. The case is likely to go to the United States Supreme Court. We cannot think that the brewers will fare any better there than at the hands of Congress. How arrogant that the brewers should ask the United States Government not to enforce this dry law—its own law—during that period of time the brewers are trying to secure a decision for the overthrow of that law! What folly that a statesman of Mr. Root's ability and standing

should have allowed himself to be used as a cat's paw by the liquor evil in its dying attempt to stay the executioner's hand. But we are not so surprised at this action of Mr. Root for he opposed the passage of the Webb- Kenyon law in the Senate and voted for a proposed amendment to it which would have allowed shipments of liquor into Prohibition States for personal use. In spite of his opinion to the contrary the United States Supreme Court declared this law to be constitutional.

Following all this comes the announcement in the press of Internal Revenue Commissioner Roper that his bureau has not the authority nor the funds to carry out the enforcement of the law properly. The boozites are throwing out the hint that may be Congress will be called in time to repeal this law or may be that President Wilson himself will give it the knock out blow. All this is very fine and seems to point to but one source—the brewers, the un-American, the Germany aiding brewers in America.

A fine of $1000 or a year in prison, or both, can be imposed on those who violate this war-time prohibition law. Even should Mr. Roper's revenue bureau prove to be helpless to enforce the law yet the local and State police authorities have full power to act and unless demobilization should actually take place the saloons will have to close on July 1st. B.

Opposing the Dry Amendment

On January 16th the 36th State Legislature ratified the 18th amendment to the Federal Constitution which will make our country permanently dry on January 16th, 1920.

The boozites have been endeavoring to find a way to defeat this measure as well as the wartime prohibition law which becomes effective July 1st. The argument has been made by these friends of liquor that the new dry amendment is unconstitutional because it had not received a two-thirds vote of the entire membership of Congress but was approved by only two-thirds of those present when the vote was taken. But this claim is absurd since it has been decided time and again that a two-thirds vote, unless otherwise specified, means two-thirds of those present and doing business.

Then the claim was made that this amendment should have been submitted to the people of the States by referendum. But this position is equally fallacious. The constitution provided that Congress has a right to decide which way an amendment shall be ratfied, whether by the legislatures or conventions. Congress chose the former method. This is all in accord with law and order. The new amendment will become a part of the constitution. The opposers are put in the awkward position of saying that the constitution is not constitutional.

Such newspapers as the New York Times and the New York World would have us believe that the wish of the people has been thwarted. We quote from the World, similar utterances have been in the Times also:

> Nation-wide prohibition has not been decreed by the people. It is the work of intimidated congresses and legislatures. The intolerant lobbies which speak of it as the verdict of the people always have been and are now afraid to submit the issue to the people. They gained their point temporarily by consulting nobody but cowardly and slippery politicians. All that they ask at present is that the millions whom they have wronged bow humbly and in silence to their command.

That is not to be the end of the matter. The people are to be heard. The case is to be appealed. What was done by stealth is to be undone or modified by the light of day. When new laws and true laws are written they will run openly in the name of the people and not darkly in the name of any sect or society.

But this thing has not been done in a corner, nor hastily. It is not a case of lawmakers forcing a dry measure upon the people but of the people demanding it of their representatives in Congress and State Legislatures. The people have acted. Their voice has been heard. The new amendment comes only after half a century of agitation. Why then make a preposterous claim that "nation-wide prohibibition has not been decreed by the people?" Forty-five of the forty-eight States ratified. Rhode Island and Connecticut are the only States rejecting the amendment. The record of these two States is very poor. Connecticut never ratified the first twelve amendments or the 16th; while Rhode Island failed to ratify the 16th and the 17th. New Jersey is non-committal thus far.

Furthermore the will of the people is seen in the vote in the various State legislatures which stood 5300 in favor to 1150 opposed.

If the boozites want booze let them get it in a legal way. That way is to get a wet amendment into the Constitution by the same steps of precedure the dry amendment has followed. If the boozites represent the will of the people they can readily accomplish this task. But alas! the will of the people is against them. It has expressed itself in a permanent form—by constitutional law which does not readily change.

It is a matter for profound rejoicing that very soon the 1000 breweries, 250 distilleries and 30,000 saloons in our land will be wiped out of existence. B.

Prayer for Nations

Prayer for nations, as well as for individuals and for the Church of Christ, is not only a prominent fact of Bible history, but a source of action urgently demanded by the exigencies of the present hour. We find Abraham pleading for Sodom, and the question arises as to the possible result, had he gone below the number ten. We find Jacob praying after Mahanaim and at the brook Jabbok; and his prayers may have saved the chosen family from extinction at the hand of Esau. Moses' hands upheld in prayer by Aaron and Hur at Rephidim were as mighty to defeat Amalek as were the efforts of Joshua and his soldiers in the battle. The prayers of Moses at both Sinai and Kadesh saved the nation of Israel from destruction at the hand of God. To the first of these instances the psalmist probably refers: "Therefore he said that he would destroy them, had not Moses his servant stood before him in the breach." Samuel prays for his people at Mizpah and God routes the Philistines and delivers Israel. Elijah, a man of like passions with us, locked up the clouds for three-and-a-half years with prayer; and prayed again, and there was a great rain, and the earth brought forth fruit. King Asa's prayer overthrew the vast army of Zerah the Ethiopian. King Jehosaphat by prayer, and not by the sword, defeated the great host of Moabites and Ammonites. Hezikiah's prayer smote the host of the arrogant Sennacherib so that "like the leaves of the forest when Autumn hath blown that host on the morrow lay withered and strown." We see Ezra, with rent garments, and on his knees pleading in great humility and earnestness for his people in their sins. Nehemiah's prayers turned the

heart of his king, sent Nehemiah to Jerusalem, and rebuilt the walls of the city. Daniel, the influential exile, sets his face unto the Lord God in behalf of his people Israel. The Bible shows us that prayer controls the current of national life.

Prayer for nations is important because nations are moral beings, susceptible of being consciously influenced by the power of God. Prayer for nations is important because nations are so po tent for the weal or woe of their own people and also of all the world. It is essential for nations are yet far off from right relations to Christ. It is important because Europe is swinging from oppressive autocracy to bloody Bolshevism. Europe is now groping. Prayer is essential because our nation occupies such a commanding position in the eyes of the world. It is important because the Peace Council has caught no clear conception of the Prince of the Kings of the earth. It is essential lest we allow much of the fruit of victory to slip our grasp.

It was prayer, more than the ability of General Meade, that won the battle of Gettysburg. It was prayer, more than the wonderful genius of General Foch, that defeated the Hun. The prayers of God's people are more mighty than the power represented by the "Big Four" in the Peace Conference, or than all the wisdom that surrounds that diplomatic table at Paris. Prayer, next to the Word of God, is the mightiest force God has placed in our hands for the changing of the world.

The war is not yet over. Permanent peace is not yet in sight. The world's wound is not yet healed. Jesus is the hope of the nations. Prayer connects us with His infinite power. It is our duty and our privilege to pray. God is looking for itercessors to stand in the gap, to hold back the divine judgments on nations, and to pray down divine blessings for the healing of nations and the world. It is an hour for prayer! Therefore, let us pray! A.

Peace Making A Hard Task

The world is beginning to learn that there was not a little reason for the remark that if it is hard to make war, it is still harder to make peace. A world war means a world peace to follow. Peace is the normal state of mankind but such a tremendous convulsion as the world has just passed through will not give way to any sort of permanent peace without much struggle and strife, without much irritation and provocation, and, finally, without much mutual conciliation and concession.

The peace issue is now pending. It is not so much the question, shall there be peace? as what shall that peace be? Every party to the war approaches the peace table at its own angle of tradition, of interest, of nationality, and of prospect. Just as there can never be a war unless the belligerents, all things considered, prefer war and really want it; so there can never be peace, unless and until the pacifists—the peace-makers or the peace-participants—all things considered—prefer peace and want it.

Do all the nations want peace today? "All things considered" yes. Both victor and vanquished have had enough of war. All alike are "war weary", ready and willing to quit. But for how long? The answer to that question will determine the genuineness of their desire for peace, and largely, the kind of peace that they will finally enjoy.

If their preference for peace is not deep and cordial and widely prevalent,

then their peace table is a rehearsal of mutual deceptions. It is a play at international camouflage. It is a game at which the stake is not a common interest in a universal peace but in competitive advantage, in mutual rivalry and, altogether, a sort of civilized, self-promoting scramble.

This cynical view is not too acidulated to be the historical fact. International "conversations" are not immune against the spirit of our common, poor human nature. A world statesman is just a sinful mortal man still. Given, a selfish spirit, an envious ambition, a jealous rivalry and a mercenary readiness to gain at the cost of a neighbor's loss, and the plan of making peace is little less human, little more humane, and often just as doubtful of the beneficient boons which it entails as the maleficient plans for hatching war and carrying it on. M.

The Kaiser Impenitent

The **New York Times** Correspondent has given to the world a long and full report from the "honorable" (?) William Hohenzollern, now domiciled in Holland, and it must be said to be full of interest. How much of it is accurate is left for the reader to surmise and perhaps its very cirucmstantiality of detail, while engaging our interest, only deepens our suspicion that it is not all to be credited as true.

The Hon. William scorns the suggestion that he should be tried by an international tribunal of any sort; and he declares that he would destroy his own life rather than be subjected to any such indignity. The cowardly William has passed the point where he can bluff or bully the world and we believe we may say Germany also by such a threat. Indeed, we wonder whether there are not many who would welcome such a self-eliminatingexecution—such an embarrassment-ridding deliverance. His majesty also affirms his innocence and declares that he is to be judged by the Almighty alone. He has grown in some measure by his discipline else he would never have condescended to reverse the process. He holds Russia chiefly blameworthy for the war. The Czar, like himself, however, was largely the victim and the puppet of his counsellors.

He and Nicholas and George were all "dead against war". He did not have his own way much of the time. He was horrified at the sinking of the Lusitania but the German people just then were crazed with madness at the attempt to starve the women and children of the Fatherland. A drunken officer was responsible for the death of Miss Cavelle. He says he has made "mistakes"; he came to the throne too young, he practically succeeded his grandfather, for his father with his ninety days on the throne hardly counted. He sees his greatness is gone but Germany will rise again; and so forth, and so forth.

His meditations seem a strange mixture of egotism and melancholy and cowardice and self-vindication. The same page brings the news that it has been recommended at Paris that the ex-Kaiser shall be tried by an international court. And why not? Has the world ever seen a more cruel, red-handed, inhuman monster than this same William? His life is indeed a lesson; and so is his downfall. His hair is white, but his step is firm. He spends hours in worship and his erratic spirit now and then shows brilliant signs of his old-time genius. But alas how is the mighty fallen! He reads his Bible or his new book which his brother

Henry sends him from the Fatherland while Mrs. William keeps up her knitting at the same Dutch fireside, while all the world regards him with universal and undisguised abhorrence; while the survivors of the wreck he wroght are planning to reconstruct the world he sought to destroy; while mankind aims to forget him and would be perhaps content to do so if only he could allow himself to go into the oblivion that is too good for him, unloved, unhonored and unsung; and while all the world with a melancholy memory, thinks of him only to despise, to curse, to dishonor or, at best, to pity and to forget. M.

Is Prohibition A Local Problem?

In a recent issue of the New York Times a correspondent writes, with satisfaction, of the change of twenty-eight towns in Massachusetts from no license to license in elections held not long ago, and interprets these changes as a realization on the part of the people that personal rights are threatened, and that the constitution is being used to take away the police powers of the State. In the course of his article the correspondent quotes the Hon. Elihu Root to this effect: "I am against having the Constitution of the United States amended so as to impose woman suffrage on the States which do not wish it. I think such an attempt would be contrary to the principles of liberty upon which the American Union was established and without which it could not endure. Without the right of local self-government we should lose the better part of our liberty". The writer also quoted ex-President Taft as follows: "National Prohibition is a dangerous proposition. It would revolutionize the National Government. If national prohibition is passed, local self-government would be destroyed. And if you destroy local government, you destroy one of the things that go to make a healthy condition of the National Government".

Some account may be taken, by the authors of the opinions above quoted, of the conditions existing, and the powers possessed by the original thirteen States, before they formed the American Union; yet it seems singular that men of such standing and ability should express themselves in such illogical manner. Local self-government is fitting only in connection with problems that are local. The national government must deal with those that are national. The question of woman suffrage is not local. The problem of the liquor traffic is general. This traffic affects the body politic as generally as small-pox affects the whole human body. It affects every branch, and leaf, and fibre of the national tree. And such matters as those mentioned must be dealt with by the nations as a whole. To assure that no individual State should have prohibition imposed upon it by the national authority would forbid any single State's imposing such a regulation upon any single county in that State which might object; would prevent any county from imposing prohibition upon any whiskey-inclined town within the county; and would allow any precinct in any city the privilege of saloons, no matter what the city desired in the interest of the whole municipality. In the last analysis such a course of self-government would permit every individual to settle such questions for himself.

No! A general question cannot be dealt with locally; and the United States is singular, not plural. If it is a matter of the form of government for

the city of Pittsburgh, for example, or of the salaries of the teachers of the State of Pennsylvania, or of her anthracite coal mines, then the State has appropriate jurisdiction. But it would be inappropriate and unjust for Pennsylvania to grant woman suffrage, and Ohio to refuse it. It would unsettle the equilibrium of power in our democratic form of government. Questions like those of a monetary standard, tariff, military training, marriage and divorce, the conditions of citizenship, woman suffrage, and prohibition, are national, and must be settled from the national view-point. Problems which thus ramify through the nation cannot be dealt with in a local and fragmentary way; but only by the nation as a whole. The United States is not a conglomerate. It is an organism. A.

League of Peace First

The criticism is made that the question of the Peace-League should wait till the belligerents have made peace between themselves. The settlement of the questions answer is made that the at issue in the war is that of the very questions on which the League is to work. To settle these first and then to form the League is to open up the same question again.

We confess that it takes a wise head to decide the point. Meanwhile developments are not reassuring. Germany's utterances are by no means such as to stimulate high hopes. Ambassador Francis is in a position to speak and he is sure that there will be no peace so long as Bolshevism holds sway. Germany is a menace to the western world if she is able to exploit Russia, and the Allied powers are learning better as time goes on that Germany cannot be trusted. The new president tells the world what Germany will consent to do and what it will not do; evidently, Marshall Foch's work is not yet done. Is Europe still to take its **ultimata** from the saddler-president at Weimar? We wish there were more ground for confidence that the heart of Germany had been touched and that its dream of world dominion had given way to its desire for a just and honorable and enduring peace. Perhaps the day will come! M.

The Last The First

Strange indeed are the whirligigs of history! Four short years are not time enough for retribution to complete its full work. And yet, what changes have already come to pass! The Hapsburgs and the Hohenzollerns, where are they?

Austria was haughty, unyielding, keen for war. She had poor little Servia by the throat. The ultimatum from Vienna shook the world and the backing of Berlin assured the angry old Emperor of the Hapsburgs of a victory that none could doubt. Who dare withstand such gods of war?

Today, Austria seems in direst straits of all. The hyphenated monarchy is disintegrated. The aged Emperor has fallen prostrate and his successor is but a quiet and neglected resident, if not an exile, domiciled in the Republic of Switzerland. Bolshevism is just now deluging the devastated realm of the old dual monarchy as with a tidal wave of blood.

At times, history seems to do swift work. Poor Austria! Again the lesson is taught in the field of nations as in the careers of kings, of generals and of warrior-men: "He that taketh the sword shall perish with the sword": and here too the first to get into the war bids fair to be among the very last to get out of it. M.

ANTI-BOLSHEVISMS

By DR. JOHN ROYAL HARRIS

"Are you trying to overthrow the capitalist by legal means, or to overthrow the government by any means whatever?"

This question cuts the Gordian Knot of tangled theory and purpose like a razor. Under our system of government you may attack practically anything under its protection, just so you follow its laws. That is why everything is so fair and defensible here. Truth and right are able to defend themselves when established, and to struggle up to safe establishment.

But overthrowing the very government itself is not an open question or free field for fight. Free speech stops at attacks on the republic and becomes sedition and treason.

Here is the thing to try Bolshevism or any other ism by. Wherever and whenever a man or an organization appears with veiled or open purpose to tear the stars and stripes from the staff and put the red flag or any other flag there, hold no commerce with the enemy. Stop his mouth—put him in jail—execute him in some cases—send him out of the country if he is an alien.

Bolshevism's expressed purpose is to wipe out every kind of government except its own—the Lenine and Trotzky kind in Russia and some other places—and to make of the whole world one nation of Bolshevists. Every patriot has to meet it as an invader. "Kaiserism in overalls" it has been called: "Hun with a scepter" is just as good.

One secret of Bolshevism's spread is the way it claims to be everything that anarchy, socialism, labor unionism and even brotherhood, claim to be. In truth, it is the child of anarchy and socialism, and takes more after the latter parent. But socialism itself divides on it. At the recent International Convention of Socialists at Berne, the majority made expression against it. Here and there, however, socialists, labor unionists, and others, will claim it is simply the thing they are standing for. A whole lot of people are waiting to see if perchance it is the thing they are wanting. Here is a situation made ready for its spread. Radicals in socialism, in labor unionism, in unorganized labor, make common cause with the Bolsheviki, the I. W. W., and all those opposed to law and order. German propagandists help them along, to scare the allies into giving better terms. And millions stand neutral to see what it all means.

A whole lot of people get so determined about overthrowing capitalism, that they are not very particular about what else they overthrow. They feed on hate and suspicion so much that they easily link up the government with capitalism, and vent upon it all their hate, calling it "The Capitalistic State". Such agitators even stigmatize the great war as a thing carried on for capital. These are the waiting revolters, and even the advance guard of this plague, which is all the ten plagues of Egypt and

the afflictions of the Book of Revelation all rolled into one!

While in theory Bolshevism is the socialism of Karl Marx, when it comes to actual operation, the theory is not fairly applied. Czars and Kaisers are hurled from the big throne and placed by thousands on little thrones all over the country. Capitalists are made poor in the old places of possession. Lo! the new rulers on the little thrones and new capitalists become one and the same, while the proletariat—the great body of the citizenship—have less liberty and bread than they did before. In this process—kill! kill! kill!—till people and property die, and the new rulers begin to fear they will soon have nobody to rule or rob.

America is not Russia. Here the rule of the people has been tried out so long that it is actually beginning to work. Under our system the people can say what is or what is not right. If after long battle of wits and ballots the capitalistic system is overthrown, it can be done through established ways—honest propaganda and elections. Meantime a body of citizenship is being built up under our churches and schools which will be able to decide what is right, and which will stand by the thing that is finally worked out. Anything will fail which does not thus make that majority which rules a safe majority. Hope lies in teaching patriotism, brotherly love, submission to majorities, certainly not in breeding hate against any part of the populaton and against government.

When a machine is working well—functioning in all the things for which it was made—a man is a fool for tearing it down before he knows what he is going to get in its place. He is a bigger fool when he knows just what he is going to get in its place: Russia—Lenine, Trotzky, and all the rest.

The National Reform Association's Department of Industrialism is working well. After a month of solid speaking, the observing of people's response to our anti-Bolshevism program makes clear our duty to broaden the effort till it covers the nation. At headquarters a well-worked out plan is being put through to throw out speakers in every State, and to reach the country with well directed publicity. Religious and uplift agencies are being mobilized for the fight. Our hope is to provide a common place of meeting for them all, and to link everything up with governmental efforts.

Workingmen and capitalists come to our meetings, hear our impartial appeal for industrial justice, and go away to better things, we feel. At one or two points we found conditions strained to the very breaking of strike and violence, and what followed indicated that the Christian principles presented helped bring about relaxing re-adjustment.

Figures show that there is only so much wealth in the country. Only so much income is earned. Divided among all, there is only a certain sum to divide. Everything that interferes with production cuts down just that much what there is to divide. At the end of things, after all, the only hope of better wages, larger dividends in profit-sharing, better housing conditions, lies in increasing wealth and income. It is as plain as A. B. C. Labor and capital must work well together to see that this is done. Our Association is about ready to submit a Christian program, brief, concrete, that will do it. Are you interested? Send for our speakers and literature.

CHRISTIAN INTERNATIONALISM

A PEACE-LEAGUE NOT A CAUSE BUT AN EFFECT

By Dr. Henry Collin Minton

There seems to be an almost universal feeling in this country that the proposed draft of a constitution of the League of Nations should be amended but, at the same time, that the plan of the League should not be abandoned. Proponents and opponents alike agree on the suggestion of amendment unless indeed some oppose the adoption of the idea of a League altogether. Such an abandonment would certainly be seriously disappointing. Sanguine confidence in the larger outlook has not as yet been vindicated. There is so much of the egoistic and mercenary in all the national representatives today that the world has lost some of its hopes that the millennium is near at hand. If the thought has been cherished that the formation of such a "League" would usher in a millennial era or approach, we are learning rather that the millennial spirit should usher in the formation of the League. Such an organization, in any sense worthy of the name, must be an effect and not a cause. Peace-makers must form the League and we must know that the League will not make peace-makers and peace-keepers. The nations will not bind themselves to accept or to do what they do not want to accept or to do.

This is why there is so much halting and hesitating just now. Peace-makers know themselves too well to be willing to trust their neighbors. Suspicion checks altruism and, too often it must be said, developments justify suspicion. National interests, national advantages, national economics, enter in; not that they are always or necessarily wrong or improper for consideration, yet they are bound to involve rivalries and competitions and comparable helps and hindrances so that the problem changes itself and the objective becomes one of substantial gain.

Thus the element of idealism is reduced, and is it too much to say it is sometimes entirely lost?

This is not arguing toward pessimism; it is arguing that the peace problem is a more difficult and vexing one than even we ourselves may have realized. The world may change its method of approach, it may use new names and talk of leagues and alliances:—let us see and say that international bonds are no stronger or more easily formed or securely cemented than living actual men are bound. Hate is centrifugal. Suspicion is disintegrating. Selfishness is paralyzing and we must know and recognize that God's right is the only or enjoy is a freedom that freely chooses to do His will and that His Son, Jesus Christ, is King over all kings and is the Prince of that Peace which His right that holds, that the only freedom that nations or men can either maintain sway alone can justify and secure.

THE LEAGUE OF NATIONS

By Dr. Henry Collin Minton

It is perfectly safe to say that the intelligent and patriotic Christian citizen may be excused for hesitating to decide what is his Christian duty concerning this question of the League of Nations. This is a "Christian Nation" and as such, it has a special obligation to do the right thing; of course, only the right thing could be Christian but the Christian thing **must** be right. Conceivably, this or that course might be constitutionally right, or diplomatically right, or economically or politically or inter-racially right; but not right in the peculiar sense that contemplates the law of Christ.

Of course, Jesus Christ did not inculcate a formal code or any special law of international relationship. He was indeed not a law-giver in any formal sense. He was a teacher rather than a legislator; He taught principles, not creeds and codes. And these principles are of world-wide application. Rightly apprehended, they should be universally applied. We are told that the Parable of the Good Samaritan is an inspired teaching on internationalism. But there are many international relations to which that teaching is not applicable because in the very nature so large. The opportunity was never so tempting but the difficulties were never so obstinate. These obstructions are mainly psychological.

Lord Bryce says in substance in his "American Commonwealth" that the statesman early learns that original sin is a serious fact in human nature. It is not less in evidence in budding Leagues of Nations. It is the same old human nature. There is no new patent method of solving the old problems. the question of the "League".

Their differences are radical and irreconcilable. The reasons why some men favor it are the very reasons why others oppose it. And no wonder! This thing has never been done; it has scarcely ever been tried before; the very attempt is an omen of optimism.

But while the world was never so small before, neither again was it ever tween nations as such are not hinted at in the great Parable in answering the lawyer's question—"Who is my neighbor?" and only by inference and secondarily is any such direction drawn therefrom. And yet, without question, there is much here that throws a clearing light upon the fundamental problems of latter-day internationalism.

It is most interesting to see how Christian men disagree diametrically on of the case it is not relevant. Any real teaching of our Lord must be correctly apprehended before we can know whether or not it can properly be cited or applied. The lesson of the Good Samaritan is first of all, if not altogether, applicable to the social and neighborly relations between individuals belonging to alien communities; but not to the communities themselves: not to the formal relations between different organized nations or powers among the the peoples of mankind. Treaties and compacts and covenants established be-

The world is learning that a League of Peace can be no substitute for the Prince of Peace. It is not a code alone that is needed, it is the Christ.

If our large hopes are dwindling and dwarfing, it may be that we have been looking too much to the means or to the method and not enough to

the Master. Without His spirit these everlasting bickerings and envyings and suspicions and charges and counter charges will continue to defeat any peace that is more than an armed truce and to confound any council that contemplates the enduring concord of mankind. One of our Christian statesmen has argued strongly that the "League" would be religiously wrong. Our Christian nation would be making itself a yoke-fellow with the non- Christian codes and cults. We would be peoples. Loyalty to the Christian Lord —Lord of nations and of men—would forbid our own nation from accepting in common with them their ideas and ideals of right and of light. Another may argue that the other horn of the dilemma is more easily taken. Let the higher lift the lower rather than the lower drag down the higher. Would fellow-membership in the World-League presuppose moral and spiritual homogeneity all around? Would the inherent superiority of the Christian excellence be deteriorated by the contact and communication with nations of other faiths—such contacts being incident to the common privileges and duties of the League? There are bonds that bind men other than those of faith in God. God has made of one blood all nations, all men are fellows in mortality, in ethical relations, in commercial interests, in educational pursuits. To the Christian man, the suggestion raises questions and if a man decides that the League of nations impairs or impedes the kingdom of God in the world, has its seat first of all in the world, which has its seat first of all in the hearts of men and its fruits afterward among the nations of the earth, then he will find another reason for weighing the claims of the "League of Nations".

CHRIST KING OF HUMANITY

By Charles E. Jefferson, In Christian Herald

These principles of Christianity underlie the whole world and must be made controlling in all the kingdoms of human effort. There is no escape from them in the home or the school, the shop or the market-place, the office or the state-house. Christ is King of Humanity. All the kingdoms of the world belong to Him. There will be overturnings and overturnings until His right to rule is universally acknowledged. The world in 1914 fell into a ditch because men in high places said: "We will not have this man Jesus to rule over us. We prefer Macchiavelli, Meternich, Bismarch, Bernhardi, Nietzsche. The laws of Christ were flouted in the realm of international conduct. It was assumed that there is one law for the home and a different law for the State; one law for the individual and a different law for the group; one law for boys and girls and another law for rulers and statesmen. It was a costly error. It was a deadly blunder. God's condemnation of it is written across the earth and across the heavens.

"Repent, and believe in Jesus Christ. There is none other name under heaven given among men whereby we must be saved." Which being interpreted in the speech of our day means, "Change your mind. Give up your old ideas, your old ideals. Act on the principles which Jesus of Nazereth has taught. Work them out in your individual and collective life. Apply them to the problems of your city and your nation and the whole world.

SPECIAL ARTICLES

DEMOCRACY AND THE WAR

The German-American Propaganda

By REV. J. D. RANKIN, D.D.

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Bismark declared that one of the things that had ruled his entire career was the extending of German influence over the world. The Kaiser said that it was his purpose to Germanize the world. General Bernhardi of the German General Staff, in his famous book, "Our Next War," published in 1911, said, "What we now wish to attain must be fought for and won—to stamp humanity with the German spirit." Theodore Soringman said in 1915, "With the help of Turkey we may conquer India and China; having conquered these Germany should civilize and Germanize the world and the German language will become the world language." Felix Dahm, 40 years ago wrote, "We Germans mean to inherit the earth as kith and kin of the hammer gods." For years the standing toast at every German banquet has been, "Deutchland uber alles." By this was meant Germany's purpose to rule the world. This was the slogan of von Treitschke, who for 25 years was the mouthpiece of Germany. Pan-Germanism was the keynote of his life.

These are but a few of the countless utterances by German leaders upon this subject. Otto H. Kahn, so well known in this country, says that in his many visits to his homeland in the last 25 years, he has been appalled at the relentless persistence with which the imperial government was instilling into the people the passion for world power; and that he was amazed by the efforts used by Prussia to change the German people to this ideal. For fifty years Germany has been following this vision. In numberless ways she has been seeking its accomplishment, stealthily, relentlessly she has been trying to Germanize the world.

Her first method was by colonization. Her people were urged to emigrate in vast numbers to weaker countries and were then assisted in gaining a dominant influence over them and making them German colonies. Often under political instruction the population of vast tracts in Africa has been almost destroyed that German immigrants might take their places.

Another method has been to create discord between the nations of the world. She has supported a spy system whose thoroughness has never been equaled, in almost every nation of the world. The Kaiser publicly admitted that he tried to create friction between Japan and America, and that he is the author of the expression? "The Yellow Peril," which has been waved in our faces for so many years.

The chief method has been by forcing her kultur upon the world. Her people wherever they have gone have been taught to retain their German ideas and the German language. They were taught it was a disgrace to surren-

der these for those of the countries to which they went. German leaders have for years been urging the teaching of the German language in other countries as a means of introducing German kultur and preparing for German conquest. Von Treitschke wrote, "The whole position of Germany depends upon the question of how many millions of men can be made speak the German language." In 1912 the Reichstag appropriated a million marks to secure the teaching of the German language in other countries.

The president of the German-American Alliance, lately suppressed by Congress for its persistent propaganda, said in 1911, "What the root is to the tree, the German language is to Germany. We hope to introduce the teaching of German into all elementary schools. The more the teaching of German increases, the more numerous will be the keys of the treasure house of our kultur. One of Germany's greatest scholars said, "It is the duty of everyone who loves language to see that the future language of America shall be German." The Pan-German Gazette said a few years ago, "The Germanization of America has gone too far to be interrupted. Whoever talks of the danger of the Americanization of the Germans now in America, is not well informed, or cherishes a wrong conception of our relations. In 100 years the American people will be conquered by the victorious German spirit, so that it will have become an enormous German empire. This end is to be attained through the schools by having German teachers teach German ideals in the German language."

At a recent conference of governors in Washington, the extent to which this propaganda had been carried on called out the greatest surprise. Richard L. Metcalf, of the Nebraska State Council of Defense, mentioned eighteen districts where the public schools had been driven out by German schools. In these schools nothing but in the German language is spoken or taught. Of 379 teachers investigated, 350 were Germans. This condition holds in many parts of the northwest. According to the Current Opinion for May, 1918, Fort Wayne, Ind., spent last year $14,-672 for teaching German to immigrants and $108 for teaching them English; Columbus, Ohio, spent $16,000 for teaching German to foreigners and nothing for teaching them English. Philadelphia spent $11,000 for teaching English to the immigrants and $70,000 for teaching German. These German teachers are almost without exception propagandists. These are but a few of the many instances at hand which show the work they are doing through the introduction of the German language.

Let there be no mistake on this matter. The teaching of the German language in our schools is playing into the hands of Germany's purpose to dominate America. There may be a place in our higher institutions of learning for the German language, but there is none in our public schools. Our children need to employ their time studying the English language ,and American ideals. Our schools are intended to develop our children into American patriots; not into German devotees. Our ideals are written in English, and there are no words in the German language to translate them. That tongue has been debauched until it carries no words for democratic ideals.

Another method of these propagandists is the introduction of German ideals and ideas and the lauding of German things into the text books of other

countries. The New York Board of Education was recently compelled to exclude 21 text books from her schools on account of the German propaganda they contained. The Chicago Board of Education and those of many other cities took similar action.

Another method pursued is through the teaching of their own universities. No nation in history has surpassed Germany in educational zeal. No nation has given so great attention to higher education. She has more than 20 universities and at the outbreak of the war, there were in them 50,000 students. She introduced post-graduate work into education. Her education, however, is devoid of all that is spiritual. It is scientific, materialistic and godless. For many years these universities have been dominated by rationalism. The result is the destruction of the religious belief of those who attend them. For years it has been the fad to send our brightest young men to these universities to finish their education. Few retain their faith. It is shattered, or at least undermined by the German philosophy taught there. These return to poison America with their beliefs. German teachers have long been chosen in preference to others in our schools. A person was considered scarcely fit to teach science unless he had attended some German school or some institution where German ideals dominated. The chairs of science and biology in our colleges are largely occupied by such men. German thought has become a fad. Teachers are considered behind the times unless they have imbibed it. Under the guise of scholarship, psycological and biological theories are being taught in our schools that are undermining the faith of our young people. It is not done openly. These teachers, whether German by birth or German by education, have so imbibed the German philosophy that they practice in our schools what Germany has been practicing on the sea by her submarines. The whole religious and educational system of America has been tainted with this infidel philosophy. It has worked its way into Bible classes, Bible chairs and theological seminaries. It colors the text books which the young men and women from Christian homes are compelled to study. One of the leading Lutheran papers recently said, "America welcomed German philosophy and theology, taught it in her schools, preached it in her pulpits, saturated her Sabbath school literature with it, sent her sons to Germany to be inoculated with the germs and they returned to inoculate others, and the result is an avalanche of materialistism, rationalism, infidelity and godlessness. This is largely responsible for the skepticism that seems to be sweeping our land." Prof. Shaler Mathews, Dean of the Divinity School of Chicago University, a pronounced higher critic, says that that university "was taken in by the movement to secure a world-wide dominion of Germanism and has given large place to German thought through this pernicious influence."

This "made in Germany" religion is ruining the faith of thousands, and is one of the open doors by which German kultur is being enthroned in America. Many of our Christian colleges and universities and theological seminaries are steeped in the temper and spirit that has brought Germany to her present condition. Those who drink this poisoned hemlock lose their faith in the ideals that have made America what she is and are in turn moulded by the ideals that has made Germany what she is. America for the world, not "Germany over the world."

THE MESSAGE OF THE CHURCH TO THE NATIONS

By Rev. E. A. Crooks

The conflict of arms is being followed by a conflict of opinions. Organizations of all kinds are clamoring for a hearing. Individuals are insisting on expressing their opinions. They are speaking with a new energy. There is intense earnestness in it. The message of today is being delivered to an enlarged audience. President Wilson in promoting the League of Nations has appealed to the people of the nations rather than to their legal representatives. The wonderful ovation given him by the people of France, of Great Britain and of Italy, on his first visit to Europe, was an endorsement of his proposal for international adjustment. On his return he appealed to the people of America over the heads of certain objecting statesmen at Washington. He has furnished us with an outstanding example of a message delivered directly to nations. As the accredited representative of a great nation he had an advantage in securing a hearing. His experience, however, has demonstrated the fact that an individual, or an organization, dealing with the welfare of the world must address its message to the nations of the world.

The Church of Jesus Christ is God's messenger to the world. Its field is the world, and it is commissioned to disciple the nations. Its spokesmen of old bore messages to the nations. Elijah, Isaiah, Amos, Hosea and their fellow prophets were God's messengers to Israel and to the other nations of their day. They outlined the hand of God in the movements of the nations down through the ages. Jesus Christ preached to cities and towns during His ministery in human form on earth. He uttered His warnings to Capernaum, Bethsaida and Chorazin. The whole nation was embraced in His message to Jerusalem, its capitol city. He still has a distinctive message to the nations. He speaks through His representative the Church. The message of the Church commences with the individual, but it does not end there. It cannot end there. It cannot end there for the man is more than an individual. He is a component part of a larger whole. The Church has a message not only to all the people of a nation, but to all the people as a nation. The Church is to preach personal salvation to the individual and national salvation to the nation.

As God's messenger to the world the Church has a right to a hearing by the nations. As a part of a nation it has a claim to a hearing. From ancient time religion has been recognized as an essential element in the life of a nation. In Christian lands the Church is recognized as a part of the national life. It is the concrete expression of Christianity. It is as essential to the welfare of a nation as its commercial organizations, its industrial plants, or its educational institutions. When it speaks it does not ask for a privilege; it claims a right.

Relation of Church and State

The Church is ecclesiastically organized Christianity; the State is politically organized nationality. The relation of the Church and the State to each other has been a perplexing problem. Anciently the State dictated the religion of a nation. During the Middle Ages the Church assumed authority over the weakling States of Europe. As the States became real powers they assumed control over the Church: this was largely a matter of self protection. Out of this contention and confusion we have arrived at the correct adjustment of the relationship. We have an independent State, exercising its functions without interference from the Church; and we have a Church free to go about its work without dictation from the State. They are independent of each other and at the same time mutually dependent on each other. The Church depends on the State for protection, and the State looks to the Church for moral and spiritual support. Experience has demonstrated that there can be no organic union of Church and State without damage to both, but it has also shown that there can be a moral and spiritual unity.

The appeal of the United States government to the Church of America for assistance in carrying out its great war program is interesting just here. The Government constantly appealed to the Church for help. It called on the Church to fan the fires of patriotism. In response there was proclaimed from the pulpits of the land a new evangel of patriotism. The Government called on the Church to furnish a large number of ministers to serve as moral and spiritual advisers of the men in the military service. It asked for the assistance of the Y. M. C. A., the Y. W. C. A., the Salvation Army and kindred organizations in caring for the men physically, morally and spiritually. The pulpits of the land were used as advertising agencies to keep before the people the Liberty Loans and Red Cross campaigns. The Church constantly, from the pulpit and press, preached the righteousness of the Allied cause. She strengthened the confidence of the people in the ultimate victory of the right. She made the arms of the nation strong in the mighty God of America. The Church of other lands performed a similar service for our Allies. Without the cooperation and assistance of the Church we would never have won the war. Whatever doubt there may have been in the minds of honest, patriotic men, as to the right of the Church to address messages of encouragement, of counsel, of admonition and even of reproof to the nations should disappear in view of what has just occurred. The Church has earned the right to be heard by the nations.

The Church of today is the combination of Christian forces driving toward the realization of the gospel in the world. Frequently in the past the Church has halted, and hesitated, and vacillated when it should have boldly led the way for the triumph of the kingdom of her Lord among the nations of the world. May she not prove recreant as God's messenger to the nations in this great day of opportunity.

What Should Be the Message of the Church to the Nations?

The Church should proclaim to the nations the truths of the Word as they apply to national existence and well being. The Scriptures are full of distinctively national messages. Divested of the incidentals peculiar to ancient times and circumstances they apply fully to modern conditions. The moral

requirements of the Word are national as really as they are individual. The ten great bed rock precepts of moral action were spoken to a nation. The gospel of righteousness is for nations as well as for men. "Righteousness exalteth a nation". It has the same uplifting effect on a nation as it has on an individual. Sin attaches its stigma alike to men and nations, for "sin is a reproach to any people". Wicked men and godless nations have a common destruction awaiting them: "The wicked shall be turned into hell, and the nations that forget God". There are not two standards of righteousness, one for the individual, the other for nations". The Church condemns itself if it preaches Jesus to the individual and Machiavelli to the State".

A Message of Enlightenment

The message of the Church to the nations should be one of instruction in the truths that have to do with national well-being. She is to tell the nations of their origin. God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation". Nations are not the result of the "fortuitous concourse" of human beings. The dates of their birth and death are determined in advance by His calendar, and their boundaries are marked out on His map. Differences in language, color of skin, and degree of advancement, are only incidentals. The "one blood" in their veins declares a common origin at the hand of God, common responsibility before Him and common rights in the society of nations. That nations have certain common rights is a fundamental teaching of His Word.

As men are admonished to "remember their Creator", so nations are warned not to forget their Maker. The "chief end" of nations, as of men, "is to glorify God". All things were made for His glory. By complying with God's design nations will enjoy the fullest measure of prosperity and blessing possible to them. The Church should not leave the nations in any uncertainty as to their relation to God and their obligation to Him.

The source of authority has always been an outstanding question in the administration of government. Men of power have seized the reins of government and camouflaged their usurpation with the cloak of "Divine right". The few have claimed the right to rule the many, ostensibly for the good of the many, in reality for the advantage of the few. The rising tide of democracy has just stormed the last strong hold of autocracy. Its battle cry is, "Make the world safe for democracy". The shout of the hour is, "Let the people rule". But the danger of "Vox populi" when not guided by "Vox Dei" is seen in the bloody ruin the Bolsheviki has visited on Russia. The despotism of overalls has proved worse than the despotism of the Czar. An unrestrained democracy is as dangerous as an unlimited autocracy. Already thoughtful men have amended the slogan, "Make the world safe for democracy" by adding "and make democracy safe for the world".

The question of authority is uppermost in the political world of today. What answer shall the Church give? Let her answer with the message of God to Nebuchadnezzar when he was driven from his throne to share the pasture with the oxen, "to the intent that the living may know that the Most High ruleth in the kingdom of men".

Let her answer in the words of Paul when he was discussing the relation of the Christian to the civil power, "There is no power but of God: the powers that be are ordained of God". Let the reply be in the words of the Lord Himself when He said, "All power is given me in heaven and on earth". The right to choose their rulers belongs to the people, but the institution of government is from God. The safest depository of governing power is with an intelligent God-fearing people. The safety of the nations depends today on their recognizing that there is a power higher than the people. The Church should declare the universal reign of Jesus Christ.

The world is breathlessly waiting for the actual advent of the League of Nations. It is the one hope of the nations escaping the black despair of militarism. The work of this crucial hour is not the creation of such a league, but the recognition that God has already created a League of Nations. He provided the bond for it when He made the nations of a common blood. He provided the center of unity for it when He gave the kingdoms of the world into the hand of His Son and commissioned Him with authority to govern them. He provided for their dwelling together peacefully when He appointed Jesus Christ the Prince of Peace. The most important step in calling together the League of Nations is the recognition of God's provision for establishing it. The Church should not leave the nations in any uncertainty as to the claims of Jesus Christ to sovereignty over them.

A Message of Reproof

The message of the Church to the nations must frequently be one of reproof. Denunciation of sin is a part of the gospel message. The preacher is called on to reprove men for their sins. John the Baptist did it; Jesus did it; every faithful minister does it. If the Church will be loyal to its commission it must speak out against the sins of the nations. It must declare the message of God against them. In recent years the Church of America has denounced the liquor traffic as a great national sin. This message has awakened the conscience of America until at last we have determined to rid ourselves of this evil. The victory would have been achieved sooner had the Church been more forward in delivering this message. The pathetic backwardness of the temperance cause in Great Britain is accounted for by the fact that the Church over there has not set herself right on this question. Her voice is silenced by the fact that representative men in both the established and nonconformist churches are financially interested in the liquor traffic. If the Church of Jesus Christ will be faithful to her commission as the messenger of God to the nations she must speak out with no uncertain voice against the sins of the nations. The distruction of the Sabbath by unnecessary traffic and unholy pleasure, and the disruption of the family by unscriptural divorce and by the social evil are great national sins demanding attention from the Church.

A Message of Construction

Christianity is the great constructive force of the world. Christ said, "I am come, not to destroy, but to fulfill". The mission of the Gospel is to fulfill the hopes and expectations of men. The message of the Church is constructive. It has been accused with being iconoclastic. The shrine makers of Ephesus cried out, "They that have turned the world upside down are

come hither also. "The evil forces of every age pleaded for the status quo: to be let alone. Christianity is destructive only where it is necessary to clear the ground for building. Swamps must be drained though frogs may croak, and useless buildings must be torn down though bats and owls be disturbed, if cities are to be builded. So Christianity pulls down the outgrown, the useless and the dangerous to make way for the enduring structures of society. The Church is the consulting architect of the nations. She should advise the construction of the national edifice according to the divine pattern. She should insist that it be built on the eternal rock of divine truth, not on the shifting sands of public opinion. She should counsel that it be constructed with brick and cement and steel and granite of enduring values, instead of the wood and paper and thatch of temporary expediency. The Church should insist that the State build into her social structure equal justice to all with special privilege to none.

This is a day of great reconstruction. The world is like a city wrenched and torn by an earthquake. Many things are in the wreck because they were not enduring. We have passed through a fearful night of world agony. A day of new hope has dawned. If this hope fades into darkness, how great will be that darkness! The Church must meet the crisis of the hour with a constructive message for the nations. There must be stern justice for the men who precipitated this catastrophe that they might plunder the world. Henceforth it must be that there are international laws of justice and that they cannot be violated without the offenders suffering for the offense. There must be generous help for the nations that have suffered most in the common cause. There must be protection for the peoples who have been set free to enjoy their God-given right of national life. There is need of brotherly counsel and assistance. Strong nations must not be permitted to appropriate the territory of the undeveloped peoples of the world. It will be necessary to establish a guardianship over peoples who have not yet come of age nationally, but the big brother must give an account of guardianship before the court of nations. The strong nations must bear the burdens of the weak ones and not adjust affairs simply to please and enrich themselves. The Church should insist that the principles of Christianity shall dominate the brotherhood of nations. The hour has come indeed when the Church should insist that nations composed chiefly of Christian people should openly own Jesus as their Lord. The Church will never have met the full obligation of loyalty to her Lord till she has borne this message to the nations. She will not have measured up to the full standard of patriotism until she insists that the nations thus put themselves in a position to receive the full measure of God's blessing.

The present is a time of great opportunity for the Church. Many times the world has halted in its progress toward better things; possibilities of great promise have ended in disappointment because the Church has failed to deliver its full message to the nations. No such momentous day has ever come to the world before. If the promises of the hour end in disappointment, the Church must bear largely the responsibility for the failure. The Church should rise in her might and her majesty and fulfill her great mission to the nations of the world.

"JAPANESE MORPHIA TRADE IN MANCHURIA"

Taken from the Canton Times of Dec. 19, 1918, and Sent to Us by Jesse C. Mitchell, Tak Hing, West River, S. China.

Shanghi, Dec. 16. A correspondent writing in the North China Daily News refers to previous revelations regarding the Japanese Morphia trade in Manchuria, in which it was pointed out that this was the most lucrative trade conducted by the Japanese in China, 6½ tons of morphia being imported into Darien alone in 1913, upon which a profit of $8,400,000 was realized.

The chief agency in the distribution of morphia in China is the Japanese non-inspection of parcels in the Japanese Post Office in China, which is permitted by the Customs, who are only allowed to know what are the alleged contents, yet morphia enters China through this channel by the ton! A conservative estimate would place the amount of morphia imported into China by the Japanese as high as 18 tons annually. The amount is steadily increasing, and wherever the Japanese predominate the trade flourishes. The efficiency of the protection under exterritorialilty may be gauged by the fact that no Japanese has ever been punished for dealing in contraband in China, and when the Chinese police raid the morphia shops along the Teinanfu railway Japanese gendarmeres rescue the arrested Japanese, and exact a fine, not from the guilty, but from those who attempted to uphold the law.

In South China the morphia is sold by peddlers carrying passports certifying that they are Formosans, and, therefore, entitled to Japanese protection.

During recent years the bulk of the Persian opium has been purchased by Japan. Moreover it is interesting to note that the cultivation of opium in Korea followed immediately upon the closing of the opium shops in Shanghai, the Japanese supplying the seeds. But while the morphia traffic is a large one, there is every reason to believe that the opium trade, upon which the Japanese are now embarking with such enthusiasm is likely to prove even more lucrative. Japan has become a considerable purchaser of Indian opium, which is exported under permits applied for by the Japanese Government, and there transshipped to Tsingtao. There is reason to believe that from January 1 to Sept. 30 of this year 2,000 chests were imported into Tsingtao. Upon this the Japanese authorities levy a tax, which does not appear in their estimates, equivalent to Tls. 4,000 per chest. The acquisition of immense revenue would explain the origin of the immense sums which are being lavished upon the development of Tsingtao and the estab-lishment of Japanese commercial supremacy there. The customs at both Darien and Tsingtao are wholly controlled by the Japanese military domination which forbid any interference with a traffic in which the Japanese authorities are interested officially or unofficially. Moreover, Article XXXXIII. of the Agreement of Dec. 2, 1905, which was perpetuated by the Agreement of Aug. 6, 1915, provides that goods landed at Tsingtao under certificates of the Government shall be exempted from Customs examination. A way was thus opened not only for the illegal import of opium, but for the contraband traffic in arms with which the bandits of Shantung were supplied.

The Customs returns for 1917 show that 45 piculs of opium were admitted to Tsingtao during 1917, but the actual amount was probably 50 times greater. The balance enters in cases marked "Military Stores" and boxes so marked are commonly seen at the Japanese drug stores along the Shantung railway.

During 1917 two tons of morphia were recorded as having entered Darien for use in the leased territory, but no morphia was recorded as having entered Manchuria from the leased territory, yet almost every Japanese drug dealer and peddler in Manchuria sells morphia with impunity, because no Japanese can be arrested without first informing the Japanese Consul.—Pacific Service."

THE CRUSADE AGAINST MORMONISM

RECENT MORMON UTTERANCES

By William E. La Rue, B. D.

It is with no desire to be uncharitable to the Mormon people that we here proceed to review some statements that have recently appeared through the press and elsewhere.

In the public mind there are two words that are quite synonymous. These words are, "Mormonism" and "Polygamy". Whenever thought turns to the one it is nearly sure to revert to the other. Among the Mormons are two sects, one polygamous and the other anti-polygamous in belief. These are otherwise known as, "The Church of Jesus Christ of Latter Day Saints", with headquarters in Salt Lake City, Utah, and presided over by Mr. Heber J. Grant, and "The Reorganized Church of Jesus Christ of Latter Day Saints" with headquarters at Lamoni, Iowa, and presided over by Mr. Frederick M. Smith, grandson of the original Mormon prophet. This "Reorganized" wing of Mormonism is anti-polygamous.

There is such an odium attaching to polygamous belief that the Mormons have had difficulty in their propaganda. The first Mormon Church was organized in 1830, and until 1852 the Mormons denied, in all the solemn ways known to men, their belief in polygamy.

In 1852 they publicly declared their faith in it. This was no new thing as the people had been practising it secretly for a number of years. Thus was revealed the deception that had been imposed upon the public.

The Mormons continued to practice polygamy until it was checked by the passage of the Edmunds Tucker law in 1888. This was followed by many arrests of offending Mormons and finally resulted in bringing such pressure upon the Mormon President, Mr. Woodruff, that he got a revelation advising the Mormons to cease the practice of polygamy in 1890. This was accepted in good faith by the government, whereupon President Harrison granted amnesty to all offending Mormons. It was hoped that this would put an end to polygamy. It utterly failed to do so.

After Utah was granted Statehood in 1896, the regulation of the practice of polygamy passed from federal control. Until his recent death Joseph F. Smith continued to live with his polygamous wives. As head of the Church he set such an example before all Mormons. The Mormon Church has broken its promise, solemnly pledged to the government that they would cease the

practice of and also the belief in polygamy. Brigham H. Roberts, once ousted from Congress because of the fact that he was a polygamist, has been serving as a Chaplain in our Army.

In view of the foregoing, it is with peculiar interest that we note the following taken from **The Literary Digest** of December 7, 1918. Referring to the recent death of the Mormon prophet Joseph F. Smith, we read:

> Although he was an avowed polygamist for many years, the late president of the Mormon Church changed his views latterly, and left a sick bed last October to attend the semi-annual confer ence held in the Temple, at Salt Lake City, and denounced the members of the Church **who had taken more than one wife recent-**

This statement is contained in a quotation from the **New York Times**

ly and kept the marriages secret. and we suspect that it came from Mormon sources and that it was made for the purpose of misleading the public. Who will be willing to believe that Smith, who had been married six times; living with five wives; father of 43 children; grandfather of 91 children, and as he said, "Proud of them all",— we ask, who will believe that he changed his views regarding polygamy?

The public should not be deceived regarding the persistent faith of the Mormon people in this doctrine. Every young Mormon will defend it as God's truth. It is taught in the book, Doctrine and Covenants. This book is in the hands of all Mormons. There Mormons are taught, "No man can reject this covenant and be permitted to enter my glory. * * * All who are given this law must obey the same". Every orthodox Mormon believes this—believes in polygamy as a divine principle with all his heart. Since the Mormons conduct the ceremonies of their cult in secret, can we expect that they will not continue to contract plural marriages? What will people not do in demonstration of their faith in principle?

In the same issue of the **Digest** occurs the following from **The Boston Transcript** referring to the Mormon Church:

> At this moment the Church of Jesus Christ of Latter Day Saints is stronger in point of membership, wealth, and geographical extension than it has ever been before. But it is hard to see how it now offers that menace to the safety to American institutions of which it was at one time undoubtedly guilty.

Mormonism has not changed its faith. It ceased the open practice of polygamy because it was compelled by the government to do so. If the Mormon Church was really sincere it would remove its polygamous teaching from its sacred books and it would repudiate its leading men who are polygamists. Instead of this, the Mormons are proud of their leading men who have continued in polygamy in defiance of the law. If by a word from the prophet, they agreed to abandon polygamy in 1890, who shall say that providing a word should suddenly come from him to resume the open practice that they would not be ready and eager to do so? Since all Mormons devoutly believe in polygamy, and since, by their own admissions, they are continuing to contract plural marriages in secret, who shall say that Mormonism is any less the menace that it ever has been to the greatest of all institutions, the American Home?

From various parts of the United

States and Canada come press reports of statements made by representatives of the Reorganized Church which are in utter contradiction to the truth. This wing of Mormonism is trying to justify ground that polygamy is not chargeable to Joseph Smith, the original. In the its anti-polygamous sentiments on the **London Free Press,** Nov. 20, 1918, we read:

> The Utah Mormon Church was organized by Brigham Young in Salt Lake City, in 1852, eight years after the assassination of of Mr. Smith, there introducing for the first time the doctrine of plurality of wives.

In the **Toronto World** Dec. 15, another representative of this church says:

> Our Church is distinctively orthodox, the Old and New Testaments are our standards of evidence in church polity and doctrine. Jesus Christ is our ideal. We do not recognize the term 'Mormon' as applied to our organization.

This statement is misleading. This Church accepts the Book of Mormon and the government of the Church is based almost wholly on the Mormon revelations contained in the book, Doctrine and Covenants. In this same book their religion is officially referred to as "Mormonism", how then can they repudiate the name?

In the **Toronto Star Weekly,** Dec. 7, 1918, we read that the Reorganized Church:

> Has always stoutly maintained that Joseph Smith the first was a monogamist and enjoined monogamy on his followers, and that those who are known as Utah Mormons are apostates. Brigham Young is said by them to be the institutor of polygamy.

In the **Minneapolis News** Nov. 26, 1918, may be found another discussion of the origin of Mormon polygamy. Mr. Bennett says:

> It is not only surprising but absurd that the public persists in remaining ignorant relative to the origin of this teaching, that levels the virtue of the home to that of the barnyard.

His purpose in making this statement is to show that the origin of polygamy is to be laid,

> At the feet of Brigham Young, who camouflaged this doctrine off on his followers eight years after the death of Joseph Smith.

In a tract recently published and widely circulated by the Reorganized Church, entitled, "A Nineteenth Century Prophet and His Work", we read:

> Seldom, if ever, is it made clear that Utah Mormonism and Polygamy were distortions developed after the death of Smith in 1844. And that the "Mormon" Church with its theology, morals, practices, has been repudiated in the United States Courts as not being the continuation of and successor to "the original work of Joseph Smith", and declared to be an "apostate and secessionist body not entitled to the rights and properties of the original Church".
>
> This being the case, it is clear that the man and his work must be judged quite apart from Mormonism and what Mormonism popularly stands for.

Another representative of the Reorganized Church asserts concerning the revelation on polygamy:

> "Not till 1852 was there any mention made of any such revela-

tion, for the best of reasons: It was not in existence."

This was made in the Missionary Paper of the Church, **Zion's Ensign** Feb. 6, 1913, and doubtless accepted as the truth by those who do not know better.

It seems perfectly clear that these assertions are made in order to clear the way for effective propaganda. These statements are utterly deceptive and are contradicted by the facts. Everybody surely knows that polygamy did not begin in Utah. **The Nauvoo Expositor** June 7, 1844 charged Joseph and Hyrum Smith as follows:

> "They have introduced false and damnable doctrines into the Church, such as plurality of Gods, * * * the plurality of wives for time and eternity".

The **Expositor** gave several sworn statements in which it was alleged that the Smiths had introduced the polygamous revelation secretly. In an old print of that date we have recently found acknowledgment by the Smiths themselves of the existence of this revelation. In the **Nauvoo Neighbor** June 19, 1844, Hyrum Smith, the prophet's brother, says:

> Referred to the revelation read to the High Council of the Church which has caused so much talk about the multiplicity of wives.

Joseph, the prophet, commenting on the revelation said:

> Men in this life must marry in view of eternity otherwise they must remain as angels, or be single in heaven, which was the amount of the revelation referred to, and the Mayor spoke at considerable length in explanation of this principle.

The existence of this revelation was so well known that it was described in **The Warsaw Signal** May 8, 1844, as follows:

> The revelation is, the more wives and children a man has in this world, the more honor and glory he will have in the eternal world. They will sit on thrones and have dominion—creating and redeeming worlds.

This was a secular paper published near the scene of Mormon actvities in Illinois. It is because of such facts that the public "persists" in maintaining that it was none other than Joseph Smith, who through **polygamy** sought to "level the virtue of the home to that of the barnyard". The doctrine was being "camouflaged" by Smith himself, but he was caught at it.

It can never be "made clear that Utah Mormonism and polygamy were distortions developed after the death of Smith in 1844", because it is not true.

In the action by the United States Courts referred to, the fact is that the evidence was **ex parte** and the cases non-contested. Judge Phillips told the writer, and he was Judge of one of the Courts, that he simply passed upon the evidence presented to him. It is true that Brigham Young and his associates **publicly** proclaimed polygamy in Utah in 1852, but that it had been taught by Joseph Smith, (See Tullidge History, p. 798-800), thereby causing a "storm" under which he went down to death, cannot be denied.

It would be far more honorable for the Reorganized Church to admit these facts rather than try to cover them over but such a course would probably not serve so well the success of their propaganda.

SAYS LATTER-DAY SAINTS ARE MORMONS

And That Joseph Smith, the Original, Was Institutor of Polygamy.

Editor Toronto Star Weekly:

Sir: In a recent issue of your paper appeared an article entitled "Latter-Day Saints Not Mormons." This article was from a representative of the "Reorganized" branch of the Mormon Church.

Why this person should deny the term "Mormon" as applied to the "Reorganized" branch seems queer in view of these facts: The term "Mormon" was applied to the Latter-Day Saints long before there was any division of organization. Also, in the book, "Doctrine and Covenants," accepted by the Reorganized Church, the term "Mormonism" is used in reference to the whole religion of the Latter-Day Saints. When Joseph Smith, late president of the Reorganized Church, was about to take that office he wrote: "I am soon going to take my father's place at the head of the Mormon Church." Church History, Vol. 3, page 264. Finally, the "Reorganized" people believe in the Book of Mormon as ardently as any Mormons ever have, and that is evidently the origin of the name.

This article also stated that the "Reorganized Church always maintains that Joseph Smith, the first, was a monogamist and enjoined monogamy on his followers, and that those who are known as the "Utah Mormons" are apostates. Brigham Young is said by them to be the institutor of polygamy."

Some newly discovered facts seem to utterly contradict these assumptions. Everybody surely knows that polygamy did not begin in Utah. It was the secret introduction and covert teaching of polygamy in Illinois that led to the shooting of the Mormon prophets, Joseph and Hyrum Smith, in 1844.

The Nauvoo Expositor was printed on June 7, 1844, by men who revolted at the secret teaching of "plurality of wives" by the Smiths. These persons said they would not believe nor teach such doctrines.

In the Nauvoo Neighbor of June 19, 1844, a Mormon paper published at Nauvoo, Illinois, at that time, the old files of which are now in the New York City Public Library, Joseph and Hyrum Smith each refer to "the revelation which has caused so much talk about a multiplicity of wives."

In the first issue of the Saints' Herald, the official organ of the Reorganized Church, the editor said: "Joseph Smith repented of his connection with this doctrine and said that it was of the Devil. He caused the revelation on that subject to be burned." Vol. 1, No. 1.

President Joseph Smith, son of the first prophet, and late head of the Reorganized Church, admitted his father's complicity in the secret teaching of polygamy at Nauvoo. He says: "That once started, the idea grew, spiritual affinities were sought after, and in seeking them the hitherto sacred precincts of the home were invaded, less and less restraint was exercised * * * and plural marriage or the plurality of wives was the growth. * * * He and Hyrum placed themselves in front of the impending storm and went down to death. * * * Polygamy, after eight years of further fostering in secret, rose in terrible malignity. * * * That my father may have been a party to the first step in this strange development I am perhaps prepared to admit." Tullidge History, pages 798-800.

Thus it appears that Joseph Smith was the real "institutor of polygamy," while Brigham Young was an instrument and a tool to further promote and carry on this heinous scheme.

It is commendable that the "Reorganized people have repudiated polygamy—if anyone could deserve credit for such a virtue—but it is utterly inconsistent and deceptive to endeavor to throw the responsibility for it upon any other person than Joseph Smith, the founder of the Mormon faith. The sin and shame lie at his door.

WILLIAM E. LA RUE.

Rochester, N. Y., in Toronto Star Weekly, Feb. 22, 1819.

MORMON ACTIVITIES

1300 persons were present in the Allen Theatre in Toronto. Sabbath evening, March 16, to hear, "Tom Williams of California" discuss the theme, "One wife or many". Mr. Williams represents the "Reorganized" wing of Mormonism and he would like to convince the people of Toronto that Joseph Smith, the first, was a "one wife" man. On the following Sabbath evening the theme, "Was Joseph Smith a Polygamist?" was to be discussed.

The "Reorganized" people are absolutely alone in their efforts to clear Smith of this sin and shame. Public opinion is aaginst them. Facts from the old prints are against them. State documents are against them. The only ones for them are those who will take their word uncritically flashed out with oratorical power.

Apostle Rushton of the "Reorganized" wing of Mormonism has recently written a tract entitled, "A Nineteenth Century Prophet and His Work". He is trying to boost the Mormon prophet. Truly he needs it. Rushton says, "Seldom, if ever, is it made clear that Utah Mormonism and polygamy were distortions developed after the death of Smith in 1844". It is clear enough that "Utah Mormonism" developed after Smith's death. It is also very clear to most people that Smith met his death for teaching polygamy. **The Nauvoo Expositor** specifically charged Smith with this crime. Smith then led his followers to demolish the printing press of the **Expositor.** Then Smith was jailed, then he was killed. But the Mormons went right on practicing polygamy!

Any person who wants to know the facts about the origin of Mormon Polygamy will do well to read a book by Chas. A. Shook, entitled, "The True Origin of Mormon Polygamy". It is published by the Standard Publishing Company, Cincinnati, O.

During the last year Bishop R. C. Evans, of the "Reorganized" wing of Mormonism, located in Toronto, got his eyes opened to the facts about Mormonism and left it, taking with him several hundreds of people who had been associated with him. Mr. Evans has since started an independent Church, known as, "The Church of Christ".

The Mormons regard apostacy as the most "deadly" of all sins. They fear it as a Hollander fears a leak in the dyke. If the younger element of the Mormons will only use the knowledge which they receive through modern education, the result may be like a certain man who had been taught to pray at a shrine where was exposed the bones of one of the ancient apostles. Science had taught him a few things about bones, and as he looked at these bones he was forced to exclaim, "These are not the bones of a man, these are bones of an ass!"

A Mormon elder recently wrote to the editor of the **Poteau Sun,** Poteau, Oklahoma, offering $100 for the proof that Joseph Smith, ever taught, practised, or said one word in favor of polygamy". Let him read Tullidge's History pp. 798-800, **The Nauvoo Expositor,** June 7, 1844, **The Nauvoo Neighbor,** June 19, 1844, then send the money to, **"The Christian Statesman"** as a thank offering.

At Durham, North Carolina, President Stephens and Elder Ashton have conducted several well-attended street meetings. At one of these a local minister requested an explanation of several doctrines that had been set forth. The Mormons claim that this was done in such an effective way by President Stephens that it resulted in the sale of four Books of Mormon and 36 small books. We would like to hear a report from the local preacher.

Reports from one conference in Ohio for the past two weeks show: Two baptisms; 31 Books of Mormon sold,

2 standard church works, 332 small books, 4,433 tracts; 18 hall, 37 cottage and 18 open-air meetings held.

Church doors are being opened in Clarksburg, W. Va., to give the missionaries an opportunity to get their truths before the people .

Elders Kirby and Irvine while in Seven Mile Ford, Va., recently were invited to a Presbyterian prayer meeting, and the time was turned over to them, which they gladly accepted.

In San Antonio, Texas, Elders Brigham and Bright report that their cottage meetings are increasing in number. On a recent country trip three well attended hall meetings were held.

President Dunn of the Oklahoma conference reports that in Oklahoma City alone he and two other elders have a weekly average of 15 Books of Mormon and 26 other books distributed and 7 meetings held.

In Auburn, N. Y., the elders making several calls on the city officials, were granted the privilege of continuing their meetings to which objections had been filed and are now successful in getting large crowds.

In Southern Indiana elders Farnsworth and Newbold arranged for ten meetings in different school houses, all of which were well attended, the people furnishing a choir for the meeting in one case.

The Mormons embrace every opportunity possible to secure recognition for themselves as "Christians".

The following is another illustration of this:

> The work is progressing in Bingham, New York, as is shown by the following report from Elders T. D. Gilbert and O. J. Morgan: "A short time ago one of the families of investigators applied for baptism, and through the kindness of the officials of the Y. M. C. A., we were granted the privilege of performing this sacred ordinance in their building. We have others who are deeply interested in the Gospel.

The Mormon missionaries are doing aggressive work in Detroit, Michigan, according to the report in the Elders' Journal which said in its issue of February 18:

> Elders Elwin Ellsworth and M. A. Dalton, stationed in Detroit, are finding many people interested in their message. Sisters Fontella Langlois and Mabel Nuttall are meeting with similar success. They have a host of friends whom they have acquired through their efficient Book of Mormon work. The work in Detroit is greatly aided by the weekly articles appearing in the **Free Press,** written by Dr. James E. Talmage, the effect of which is being felt not only in this city but also in other cities and towns of this State. The Relief Society organized here but a few months ago is rapidly growing and its present development augurs well for the future. We are pleased to report the return to Detroit of Brother Bubert V. Backus who has been in the service of our country, also to state that Elder J. Leonard Love, who labored as a missionary in this conference two years ago, has visited the saints and friends here.

President Parkinson of the Rochester Mormon conference has found the courage at last to make the following presentation or rather misrepresentation of our work there. He says:

> We are feeling encouraged in our work here. The people seem to be fairer and more open for conviction than ever before. Mrs. Lulu Loveland Shepherd, the anti-Mormon propagandist, who has been spending so much time in Rochester, does not realize that she is aiding us in our work. This goes to show that God can cause good to come from the efforts of those who would misrepresent and tear down His work.

ITEMS OF NEWS

The executive committee held a special meeting for prayer on Monday, April 14th for the safe journey of Dr. Martin, the success of his mission to Europe, and the progress of the work during his absence. The meeting was marked by deep spiritual interest and fervency.

Dr. John Royal Harris has been speaking, on Bolshevism in different sections of the States of Pennsylvania and New Jersey to audiences which have expressed a deep appreciation of his message. He is discussing the cause of the social unrest, which is manifesting itself in Bolshevism, I. W. W., etc., and is proposing its cure. The Philadelphia North American and other newspapers where he has gone have given considerable space to an outline of his address.

Dr. James H. McCormick, who has recently been elected as a field worker for the Association, has been engaged this month in arranging meetings for Dr. John Royal Harris in and about Reading, Penna., is speaking himself on different phases of our work. He has met with signal success and has opened many doors to the work of the Association.

Mr. A. S. Hill, who will later undertake a financial campaign for the Association, has spent the month of April in and about Toledo, developing interest in the Third World's Christian Citizenship Conference and arranging for addresses to be delivered by Dr. James S. McGaw, our General Field Secretary.

Dr. James S. McGaw has spoken, during the past month, in Western Pennsylvania and Northern Ohio. The only complaint which we have heard regarding his meetings is, "Had we only known what a great address we were to have, the house would have been filled to its capacity. Wherever Dr. McGaw is known he attracts large audiences.

Dr. James S. Martin, our General Superintendent, sailed for Europe on the "Orunda" Tuesday, April 8th. He had expected to go on "La Loraine", but it sailed ahead of its schedule. Dr. Martin landed at Liverpool instead of Havre as he had first planned. His mission abroad is to secure speakers for the Third World's Christian Citizenship Conference and to call to the attention of the European leaders the importance of the fundamental principles of the National Reform Association.

A marriage which is of great interest to National Reform members is that of the efficient Assistant Superintendent, Dr. Larimore C. Denise, and Miss Alma E. Dodds, for eight years the trustworthy and expeditious office secretary of the National Reform Association and secretary of the Anti-Polygamy Crusaders. They were married at New Castle, Pa., April 23rd, at the home of the bride's sister. The Christian Statesman extends to this worthy newly wedded couple its very best wishes.

Dr. James A. Dodds, after a short rest at home, has begun speaking in New England. He is now at Providence, Rhode Island.

Miss E. A. Lilley, after spending some time in Bridgeport, Conn., has gone to Providence, Rhode Island to arrange meetings for Mrs. Lulu Loveland Shepard and Dr. James A. Dodds.

Mrs. Lulu Loveland Shepard has met with signal success in the meetings held in and about Indianapolis, Ind., to which place she went after leaving the

South. Large audiences and generous contributions have marked her Indiana campaign.

Dr. James M. Tibbetts, after having arranged meetings in Indianapolis and vicinity for Mrs. Shepard, has gone to England to lead a campaign there against the evils of Mormonism.

Dr. James E. Garvin, a newly elected worker for the Association, has spent the past month in and about Pittsburgh, helping to arrange for the Third World's Christian Citizenship Conference and increasing the local interests in the work of the Association.

Dr. J. R. Wylie has returned from Indiana and is speaking in Western Pennsylvania. Dr. Wylie is faithful to deliver the King's message wherever he goes.

The work of the Association in Philadelphia is in charge of Dr. George M. Hickman, recently elected Executive Secretary of the Philadelphia Committee. He has opened an office at 714 Reformed Church Bldg., 15th & Race Sts., where all friends of the Association are invited. The office is open from ten in the morning until four in the afternoon and is in charge of Mrs. Hickman, in the absence of her husband. Dr. Hickman is arranging for a great patriotic mass meeting, to be held in Philadelphia May 15th, which will be addressed by Gifford Pinchot and some prominent labor leader.

FIELD WORK IN GEORGIA AND INDIANA

By Mrs. Lulu Loveland Shepard

When will the church, the pastors, the Home and Foreign Missionary Societies, awaken to the ever increasing and growing power of the Mormon Church? As we cover this great and wonderful country of ours, we are daily becoming more alarmed at the propaganda that is being so insidiously carried into every community—and no place seems to be so remote that Mormon missionaries have not carried their dangerous and subtle teaching there.

In our last letter we told of the work in Georgia; later we found their foot-prints in Florida, where they had been speaking upon the streets and in some cases getting into school houses under false pretenses. On our return to Georgia we found as we went into the camps to speak to our soldier boys that even here their work had not been neglected, so we stopped and ask ourselves the question, what is their ultimate aim—is it to **save** souls for the Lord's kingdom?

An officer of one of our great camps in writing to a friend asking for an address from me said: "Mrs. Shepard has a subject in this democratic reconstructive period that should receive the careful consideration of every honest, pure-hearted American citizen", and this should be the conviction of every Christian in our land, for the primary object of the Mormon Church is **not soul saving** but increase in numbers in order that by priestly control, they will have more political power and thereby hasten the day when Mormonism shall control the world.

For two weeks the Crusade has been waged in the Indianapolis district and here we have had the united support of the Federated Churches, the W. C. T. U. and the Council of Women. Splendid crowds have met us at every point, but the great mass meeting of women on March 30th has so far been the banner one. About 2,000 women were packed into the Roberts Park Methodist Church and the success of this gathering was largely due to the work of the county W. C. T. U. The Mormons have been busy at all the meetings, often attempting to distribute their literature—and tracting the locality where meetings were scheduled. They are holding their services each Sabbath in the G. A. R. Hall, and an effort is now being made by the women's organizations to have this hall closed to them.

We note in the Salt Lake Herald an item from Atlanta, Ga., in which the Mormons claim that the mayor of

Atlanta had granted them permission to speak on the streets. We feel certain that a great protest will go up to the mayor from the women of Atlanta.

The New York Sun gave quite a "write-up" of the dedication of the Mormon Church in Brooklyn where Reed Smoot the U. S. Senator was the chief speaker and I want to quote a few lines from his speech for it shows the insolence of the average Mormon in claiming all the rights for his Church as compared with all other Churches.

He is quoted as opening his address with these words: "Our Church is the Church of God. The Church of God which is the Church of Jesus Christ of Latter-day Saints never will be directed by any man who is not in full accord with all the teachings that God has revealed. These teachings we have for years undertaken to spread over the world".

He spoke truly when he said that his Church would never be directed by any man who is not in **full accord** with the **teachings** that God has revealed for there has so far never been a prophet of the church who has not been a known polygamist. At the death a few weeks ago of Prophet Joseph F. Smith, the Church had the opportunity of its life to demonstrate to the world that polygamy had been abandoned by electing or sustaining for prophet a man who was not a polygamist, but did they? No. They placed in power Heber J. Grant a man well known for his polygamy and a most earnest advocate of the doctrine. How will the people answer this who are saying that there is no longer any polygamy in the Church of Jesus Christ of Latter-day Saints?

We are so glad to note that so many State and national papers in Georgia and Indiana are giving columns to our crusade against the Mormons.

The Home and School, one of Georgia's leading educational journals, gave space to a warning to teachers and parents about the subtle work of the Mormon missionaries.

The Repairer and the Golden Age, both national papers, published columns on the "Menace of Mormonism", and the national prohibition paper, The Patriot Phalanx, had articles of special interest which will reach thousands of homes in this country with a note of warning. We are so thankful to know our message is reaching many thousands through the printed page that we do not reach on the platform. This great educational work of the national Reform Association will continue until victory to our cause shall come.

OUR WAR LEGACIES

Two tremendous legacies were left to America by the world war. One debt, the other gratitude. The one will probably aggregate something near $25,000,000,000 when the slate is clean. And we will owe it to ourselves. The other will be beyond all comprehension. And that we owe to Uncle Sam and the boys who won.

And we must not fail in our appreciation. Eighteen months ago the mailed fist of Germany threatened our national existence and our individual liberties just as it threatened Paris. Just as it threatened the whole world. Had Germany triumphed we would today be paying tribute to the Kaiser. We would be vassals of Germany. Victims of Prussianism.

That we are not is due wholly to Uncle Sam's prompt and unprecedented preparation. To the boys he sent overseas by the million. To the millions of others he was holding in reserve.

And had the war lasted six months longer it would have claimed a toll of at least half a million American lives. We must never overlook that fact. Never fail in our gratitude that those gold stars are missing from the service flags in the windows of American homes. Nor forget that every dollar we put into Liberty Bonds is eventually coming back to us. Just as will every dollar we put into the Victory-Liberty Loan. We must prove our gratitude to Uncle Sam and those boys in khaki. Our debt to both is just as great as when the war was on. It is the legacy of war.

BOOK REVIEWS

HISTORIC SHRINES OF AMERICA
Being the story of one hundred and twenty Historic Buildings and the Pioneers who made them notable. By John T. Faris, member of the Historical Society of Pennsylvania and Fellow of the American Geographical Society, author of "Real Stories from our History", "Old Roads out of Philadelphia", etc. Illustrated. New York. George H. Doran Company. Octavo pp. XVII., 421. Net $3.50.

This volume furnishes a splendid answer to the charge frequently cast as a sort of reproach against this new world, that it has no history worth speaking of. This charge comes mostly from people who do not know our history. We can not rival the antiquity of Europe but we can rival its beauty, its romance and its associations. Dr. Faris has cited only samples of the proof. These are only samples. Canadians might object that he has chosen too broad a title for his book; even we of the country to which his samples are confined may second the complaint that he has left unmentioned many scenes well worthy of being included. Indeed, in his foreword, the author frankly says: "It is the purpose of the author to tell just enough about each of one hundred and twenty of these buildings of historic interest to create hunger for more; to present pictures sufficiently attractive to make those who turn the pages of the book determine to visit the places described."

For any one who is fond of keeping scrap-books with notes and illustrations such a volume as this is almost priceless. It is a great thing to have an expert both in history and in art do that very work for us. There is no better way to make history live to us. The book abounds in quaint and interesting and suggestive bits. How many of us knew that the old town of Yonkers got its name from the old pioneer Dutchman de Jonkeer Adriaen Van der Donk, who came there in 1646. We heard a speaker a few days ago quote from the letter which Alexander Hamilton wrote to his wife just before Aaron Burr shot him in the fatal duel: we felt at once that he had been reading this same book. How many of us knew that President Washington asked Patrick Henry, in addition to all he did do, to become Secretary of State and later, Chief Justice of the Supreme Court, but he preferred to live in retirement in his dear old Virginia home at "Red Hill"?

This book gives us pictures not of people but of their homes and of official buildings. The illustrations are well selected, and they do much to add information and interest to the volume.

THE CHRISTIAN DOCTRINE OF RECONCILIATION— by the late Principal James Denney, D.D., author of "The Death of Christ", "Jesus and the Gospels", etc. The Cunningham Lectures for 1917. New York: George H. Doran Company. pp. VII., 338.

Though this volume does not treat of matters either political or international in any direct way whatsoever, yet, the publishers were good enough to include it with others more in the line of the **Christian Statesman.** It is a great book. It lends itself to the appreciative notice of critical and theological scholarship. Indeed a Scotch critic has called it "a book of courage and comfort for these distressful days". Princi-

pal Whyte of Edinburgh speaks of the blessings "of mind and heart that have come to me from my repeated readings of this masterly book". A melancholy interest belongs to these lectures in that this is the lecturer's last work. His notes had to be selected and arranged for the printer after his death but they were complete. We take great pleasure in commending this book to any of our clerical readers as worthy of their careful study. It is alike scholarly, devout, up-to-date and evangelical. It confines itself to the reconciliation between God and the alienated sinners: a corollary from this theme is the reconciliation between men alienated from each other. Christ, in another view, is the same Great Reconciler, but Dr. Denney left that for others.

LATEST LIGHT ON ABRAHAM LINCOLN AND WAR-TIME MEMORIES—Including many heretofore Unpublished Incidents and Historical Facts concerning his Ancestors, Boyhood, Family, Religion, Public Life, Trials and Triumphs. Illustrated with many Reproductions from original Paintings, Photographs, etc., by Ervin Chapman, D.D., LL. D., Author of "A Stainless Flag", etc. With Introduction by Bishop John W. Hamilton. New York, Fleming H. Revell Company pp. 570. In two large octavo volumes.

This is not another "Life of Lincoln". The author wisely assumes the public has availed itself of at least some of the more than 3000 Lincoln books, already in print. The title is an accurate description of this invaluable work. Some one has said that Dr. Chapman is the only man living who could write this book. It is not enough to say that Abraham Lincoln was a great man or indeed that this is a great book. Both are true; but this work is more than a literary contribution simply. It is a debt of obligation due to history in the future of America and only a properly qualified person could pay that debt. If it be said that a proper witness must have at least three qualifications, then the author of this book may well claim to he heard. Honesty, opportunity and competency are all his. No man who knows the Rev. Dr. Chapman questions his word: opportunity he had of a personal acquaintance with the great president and of familiar knowledge of political affairs at Washington, being private secretary of General Ashley, a promient congressman from Ohio. That he is competent is obvious. If some one says, after reading this book, that the author idealizes Mr. Lincoln, we can say that in describing the real Lincoln he could not avoid seeming to idealize him. Every year Lincoln grows greater. The third generation afterward sees in him a far larger man than was recognized by his contemporaries. He was a man of no ordinary mould or build. Physically, morally, spiritually, he was a giant and no man could throw "light" on this great human leader of men without showing him so.

We can scarcely speak too highly of the importance and the value of this book. One of the richest assets of our history is bound to be the life of Abraham Lincoln, and it is of the greatest moment that it should be preserved unsoiled and presented unspoiled to the future. In this regard, we conceive that this book has its chief value. The dead Lincoln, like the Lincoln still living, has suffered from the flings and slanders of false gossips and this country owes its thanks to the author of this work for not only stating the facts but also abundantly supporting his statements with legal and certified documents which he has gathered at great pains and by decades of careful search from the immediate localities concerned. It is a great thing to know and to be assured that Lincoln was the child of a devoted and cultivated mother; that he was brought up in a beautiful but very plain Christian home; that the great intellectual and moral heights to wh[ich] he rose later were but the natur[al] turings of his early ideas and id[eals]

that, instead of being the uncouth and untutored **sport** of a wild and mysterious growth, he was just a man, as favored by providence, called to a high place and in answer to prayer, God could use and did use for his great work.

We must refrain from a full review of this book; it ought to be in the hands of every intelligent American citizen; it answers so many questions; it gives so much information; it removes so much ignorance and misapprehension that some patriotic philanthropist would do wisely who would place a copy of it in every public library in the land.

We have spoken only of the book and can say little of the man of whom the book itself speaks. He had his enemies, who often tried him sorely. His greatness appears in his treatment of them. The South misunderstood him, the North had divided allegiance to him. But his strength was at bottom a rugged moral strength. He said, "If slavery is not wrong, nothing is wrong". He had the keen vision to see early in the game that "slavery is the root of the rebellion". Substantially, he was a prohibitionist long before he was an abolitionist. Temperance was his early platform and he always and everywhere stood on this platform. He freed the slaves, but not till he thought the right time to do it had come. A delegation of Chicago ministers called at the White House to urge him and, though he had the draft of the proclamation all ready, he argued against the very thing which they urged and he really wanted, because the time had not yet come. Many people regret that Mr. Lincoln never united with the church. Dr. Chapman tells us two main reasons why he did not, one of which was that the churches did not cordially help him to free the slaves and therefore to save the union. Out of twenty-three pastors in Springfield, only three supported him. "They must not preach politics". The Constitution permitted slavery while Christianity prohibited it.

How the world has grown since [illegible] Lincoln was ahead of his time [illegible]is book does a great service in [illegible] how.

Mr. Lincoln was a devout, praying Christian man. He carefully refrained from parading his Christian principles to those who had no sympathy with them; but it is abundantly proven that he had a personal faith in Jesus Christ and in the experiences of the Christian life. He definitely purposed to make a public Christian profession. He attended regularly the New York Avenue Presbyterian Church of which his dear friend the Rev. Dr. Gurley was pastor but alas! the assassin's bullet did its deadly work.

We must all admit that the numerous illustrations and photographs add greatly to the interest and value of these handsome volumes.

FOR GOD AND COUNTRY or The Christian Pulpit in War-Time— Addresses by Rev. Randolph H. McKim, D.D., LL. D., D. C. L. Rector of the Church of the Epiphany, Washington, D. C. New York. E. P. Dutton & Company. pp. VII., 129.

This volume contains sermons and addresses delivered by the Rev. Dr. McKim before the United States decided to enter the war. They are surcharged with vigor, patriotism and eloquence. There was a strong call for their publication and this book is the result. To be sure, the occasion and the exact message have been left behind but there is a zeal for righteousness and a love of country and of liberty that is always fresh and true. Dr. McKim expressed deep indignation that we were so slow to enter the war. From the first it was not simply a European war but a World-War. The attitude of neutrality was a cowardly cloak unworthy of a free liberty-loving Republic and he is clear in declaring that the Church and Christianity ought to be in the leadership of public opinion when, as in this crisis, a great eternal principle is imperilled.

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